THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

10

Contents for February, 1918

SOME OF THE YEAR'S MASTERPIECES		Frontispiece
ANOTHER YEAR OF ART (PHOTOGRAPHS)	F. Yamazaki	549
EFFECT OF JAPAN-AMERICAN AGREEMENT (PHOTOGRAPHS)	Hon. K. Hayashi	559
KANAGAKI ROBUN	S. Saito	563
FEMALE EDUCATION IN JAPAN	Dr. Sawayanagi	567
RIVERS OF JAPAN (PHOTOGRAPHS)	Y. Ikawa	569
YOSHITO OKUDA (PHOTOGRAPH)	F. Nishiyama	575
RED POPPY (A NOVEL) (PHOTOGRAPH)	Soseki Natsumé	577
FORMOSAN SUGAR INDUSTRY (PHOTOGRAPHS)	Teizo Ito	583
THE ENGLISHMAN	Dr. J. Ingram Bryan	586
CHEMICAL INDUSTRIES	Dr. T. Takamatsu	591
POLICE OF OLD YEDO	Y. Shinohara	593
AGRICULTURE IN JAPAN	Dr. K. Takahashi	596
AROUND THE HIBACHI: "PARENTS OF SELL"	Anon	599
MONTHLY RECORD OF EVENTS	Nov. 25 to Dec 25	601
CURRENT JAPANESE THOUGHT:		
1. A Year's Trade		
2. Ships Launched		
3. Russia		
4. At the Peace Conference		
5. Taireido		
6. A Purchasing Agency		
7. International Honesty	Dr. J. Ingram Bryan	603

PRESIDENT S. Hirayama — MANAGER Y. Nakatsuka — EDITOR Dr. J. Ingram Bryan

Subscription

In the Japanese Empire, per year in advance . . . . . *Yen* 5.00
In Froeign Countries, (post paid) per year in advance . . . " 6.00
Single Copy, 25 cts., 1/ . . . . . " .50

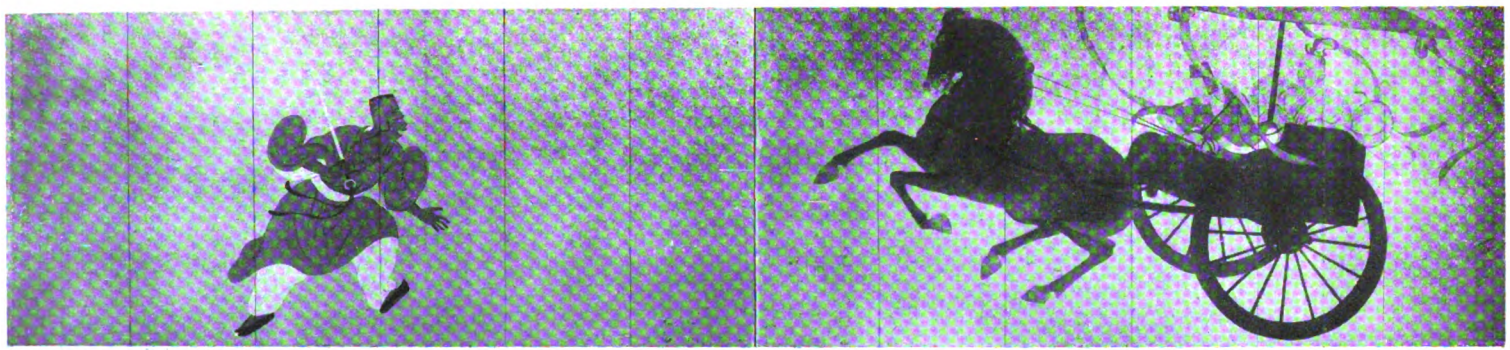
Foreign subscribers should remit by P.O or express money order, to The Japan Magazine Co. The Japanese *yen* is equivalent to fifty cents U. S. currency, or two shillings English currency
Published by The Japan Magazine Co., 3, Itchome, Uchisaiwaicho, Kojimachi, Tokyo

Agents

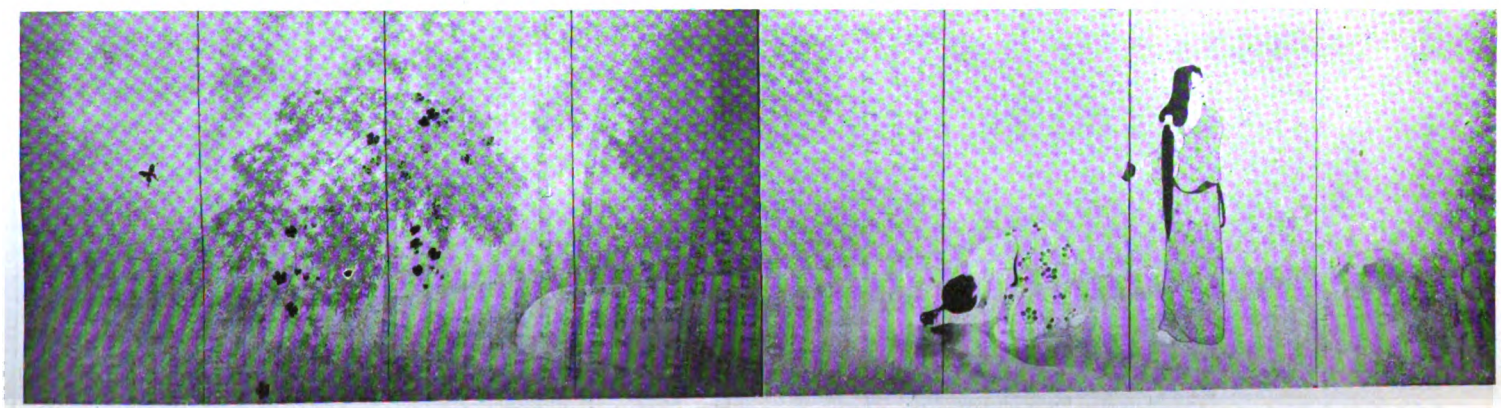
Brentano's, New York & Paris
Maruzen Company Ltd., Tokyo
Kawase Nisshin-Do, Kobe
Khoo Hock-Tye, Penang, Straits Settlements
Yorozu & Co., Sacramento, Cal.
M. O. Wolff, Petrograd & Moscow
Smith & McCance, Boston, Mass.
E. L. Morice, London, W. C.
Federal Rubber Stamp Co., F. M. S.
Kyo-bun-Kwan, Tokyo
Kelly & Walsh Co., Yokohama & Shanghai
R. Stanicci, Los Angeles, Cal.
Tract & Book Society, Bombay, India
N. S. W. Bookstall Co., Sydney

ALL RIGHTS RESERVED

Digitized by Google

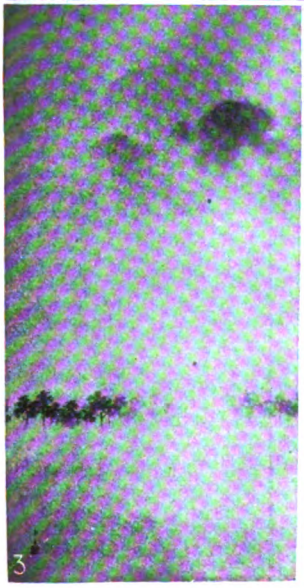


YOJŌ BY HIRAFUKU HYAKUSUI



KUROKAMI BY KABURAKI KIYOKATA

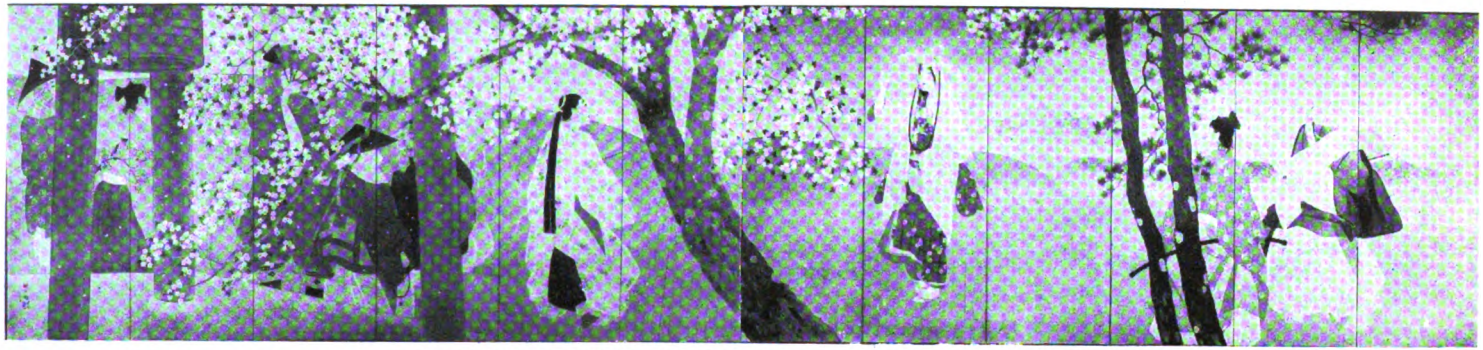
Digitized by Google



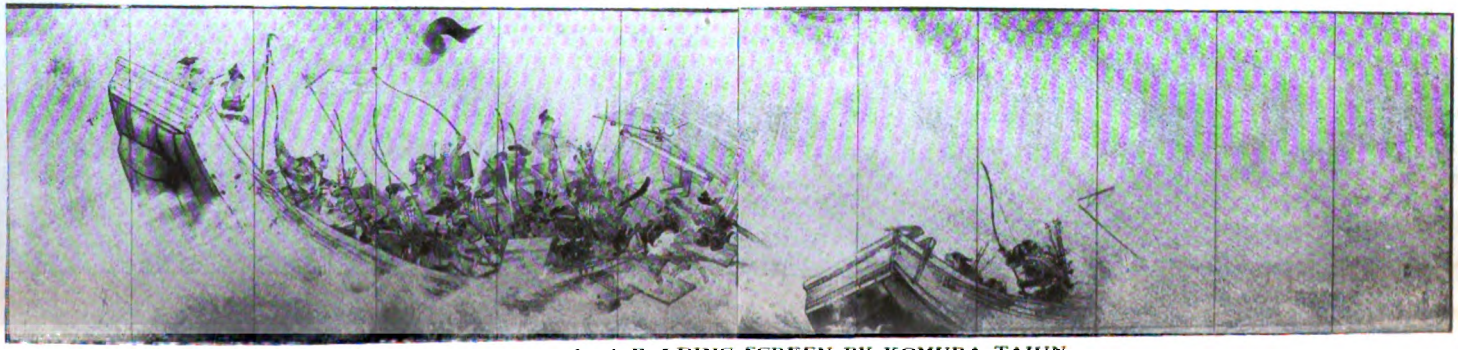
1. CAMELIAS BY TSUCHIDA BAKUSEN 2. GEIUNRIN BY HASHIMOTO KANSETSU 3, 4 AND 5 AMANOHASHIDATE, MIYAJIMA AND MATSUSHIMA BY KAWAMURA MANSHU

Digitized by Google

BURYO TOGEN, FOLDING SCREENS BY IKEDA KEISEN



THE DOJOJI, FOLDING SCREENS BY MATSUOKA YEIKYU



Digitized by Google

THE JAPAN MAGAZINE

VOLUME EIGHT FEBRUARY, 1918 NUMBER TEN

ANOTHER YEAR OF ART

By F. YAMAZAKI

THE eleventh annual exhibition of Fine Art, held by the Department of Education, opened at Uyeno Park, Tokyo, in the autumn of 1917. The number of visitors during the time the exhibition continued was over 200,000 and the interest shown in the year's achievement in painting and sculpture was as intense as in previous years. The number of pictures offered for exhibited by Japanese artists was 2,204, of which only 165 were accepted and placed in the galleries. Most of the pictures were landscapes and human figures.

Among the paintings, *Yojo* from the brush of Hirafuku Hyakusui, attracted considerable admiration. It represents a loyal Chinese rushing to avenge his master's death with a sword. The vigor and manliness of the hero is well brought out. The motive, derived from an ancient stone engraving of the Han dynasty, is portrayed in the strength and simplicity characteristic of the artist, and well in keeping with the antique sentiment involved. The piece is in the style of the *nangwa* school. The horse and cart are in deep black, but leave an impression of grandeur. The humorous surprise of the driver is, perhaps, not in keeping with reality. But the picture quite deserves the notice it received.

In his *Kurokami* Kaburaki Kiyokata depicts two beautiful women washing their hair in a stream on a summer morning, advantage being taken by the artist to draw a pleasing contrast between their ivory skin and their black tresses against the limpid stream. There is a remarkable unity of surface in supporting the sentiment, which is all the more remarkable in a painter of genré pieces usually supposed to lend themselves to superficiality. The women are in the style of the age of Hideyoshi at Kyoto. The bamboo grove and flitting butterflies form a pleasing and romantic background. Both in the lines of dress and figure the tasteful elegance of the artist is seen; and the piece is free from the suggestion of vulgarity often present in pictures of famous beauties.

Tsuchida Bakusen in his *Shunkin Chinsei-no-zu* attempts by means of a clever combination of birds and flowers to portray the spirit of spring, the piece being sketched in modern style. It is an old theme, of course, especially in Chinese art, but the inspiration of the artist lends it wonderful freshness. The filmy-white cherry blossoms and the red camelias against a gold ground shaded with blue are impressive; and all the other trees, as well as the birds, are natural and well done. The harmony of gold, blue and green is agreeable, though the general composition is slightly decorative.

Digitized by Google

The skill of the *nangwa* school is well illustrated in Terasaki Kogyo's picture entitled *Hakuba-san Hachidai*, representing a vast snowy valley under white clouds that veil lofty peaks of the Japanese Alps. The artist reveals his profound knowledge of the technique of Japanese painting in this effort, indulging in marvellous displays of the device known as *koyoshun*, mountains rolling like creases in lotus leaves, and the blue and green spots of the *tendai* strokes for trees on distant hills. While all this is very true to the art of the *nangwa* masters, the snow is dealt with more after the manner of the Tosa painters. Perfect as this piece is in mechanical execution, it yet lacks something of the substance of art. Perhaps it is too objective, and still indifferent to the mystery of nature. It emphasises the grandeur and dignity of nature more than the power thereof; which we deem a defect in such subjects.

There were two pieces on large canvasses, one by Komuro Suiun entitled *Soran Gunsho*, and one by Ikeda Kaisan called *Buryo Togen*, both in the *nangwa* manner and faithful to its ideals and conventions. Komuro minutely filled his space in detail, which left the admirer at a disadvantage in being unable to see the spirit of the whole when drawing near enough to the canvas to see the details. It is a question whether the artist had sufficient experience to attempt so ambitious an effort. Ikeda's piece was a Chinese fairy-land of peach blossoms that bloomed the year round, and was well worthy of the eminent place that this artist occupies in Japanese estimation. If the picture had any defect, it was in the way of overmuch stillness.

Perhaps the most beautiful of all the landscape pieces was the *Satsuma Rokudai* by Yamanouchi Tamon, showing scenes from the coast of Satsuma in Kyushu. The soft paper which allowed the ink to run was utilized to increase the elegance of the style in a remarkable manner. The picture suggests the style of the Bijutsu-in school in its eclecticism; but in the depiction of trees, mountains and rivers the artist reveals much of his own personality.

Some degree of ancient Japanese tradition breathes from the canvas of Matsuoka Yeikyu's *Dojoji*, telling the tale of pretty girl who fell in love with an itinerant priest and followed him till he took refuge from her in the Dojoji temple, concealing himself in the big bell; when the girl turned into a demon who melted the bell and consumed the refugee alive. The piece is after the style of the Tosa school and is very carefully done, though the arrangement of the figures might be improved. One does not wonder that the picture was awarded a prize.

The *Nippon Sankei* by Kawamura Manshu is an effort in foreign style, showing landscapes famous for their beauty, Matsushima, Itsukushima and Amanohashidaté, the whole showing a remarkable refinement of art. The sea parts are especially well done, and the whole is intensely interesting. Though there is nothing of depth about the picture it attracted much admiration and was given a medal. Kawai Gyokudo's *Koharunoyu*, showing men and women washing vegetables in a stream near a grove in the evening, with a ferry boat crossing the river, well depicted a scene common in Japan, though the motive is done too quietly and without extraordinary observation. The drawing, however, is in harmony with the great reputation of the artist.

Digitized by Google

For the motive of his *Yukyo-no-aki* Shuzan Hida went to the famous work known as the *Hojoki* written by Kamo Chomei of the Kamakura period, the scene representing the old scholar and pessimist in his tiny hut on the mountain side, a lonely stream of water from a bamboo pipe his only company, save the falling leaves and sportive squirrels about his isolated habitation. While the spirit of loneliness is well brought out, the trees are too light and the Buddhist picture in the hermit's hut is too minutely drawn, to preserve fully the harmony of the piece as a whole. The artist was the only member of the Bijutsu-in Society of artists in the exhibition on this occasion, and his effort was awarded high merit.

Hashimoto Kansetsu selected as the subject for his portrait *Geiunrin*, a famous artist of the Yuan dynasty in China, the work being well done, though the background requires some explanation if it is to be appreciated. The artist represents a new candidate for honours in the art world of his country and shows great promise. The *Kamikaze* by Komura Taiun had for its theme the famous battle with the Tartar invaders under Genghis Khan in the 12th century, when the enemy was beaten back by the Japanese navy and the *kamikaze*, or god-wind, believed to have been sent by heaven to save the Empire. The subject offered the artist every opportunity for skill in the depiction of waves, in which he has specialized.

In the department represented by paintings after the European manner the selection showed more care than in former exhibitions, only 92 being accepted for judgement. Nakamura Fusetsu, an artist who has devoted great skill to painting portraits of old men, had a picture entitled *Soho*, a sage of ancient China, which was done in sombre style in blue tones. The painting is based on the legend that a sage was once seen washing his ears in a stream, and when Soho asked the reason of it, he replied that the Emperor had asked his opinion as to the desirability of his abdicating and withdrawing from the world, and that as his ears were polluted by hearing so filthy a question he was washing them. Thereupon the other sage went off with the cow he had brought to wash in the stream, saying the water was too dirty to wash even a cow, after having washed the ears of a man who had heard so polluting a question as that propounded by the Emperor of China. The picture gives the sage returning with his cow, and is admirably done.

The picture of a castle by Minami Kunzo shows a summer scene with a five-storied tower rising through the trees, revealing fine harmony of colour without too much art. The complicated contrast between the lines of the castle tower and those of trees is well done. So fresh a mode of portrayal in a piece that smacks of history reveals remarkable skill, and well supports the reputation this artist is winning in the foreign style of painting. Wada Sanzo a pupil of one of the great French artists, had a piece entitled *Bar-no-gogo*, but though the theme was Japanese there was somewhat of a foreign spirit about it. This lack of unity together with something of vagueness injured the total effect in some degree. Mitsutani Kunishiro had a picture of nude women playing in April, which showed considerable skill, especially in the harmony of the figures, but the conventional arrangement of fowls after the Japanese manner introduced an alien element that must be regarded as a defect.

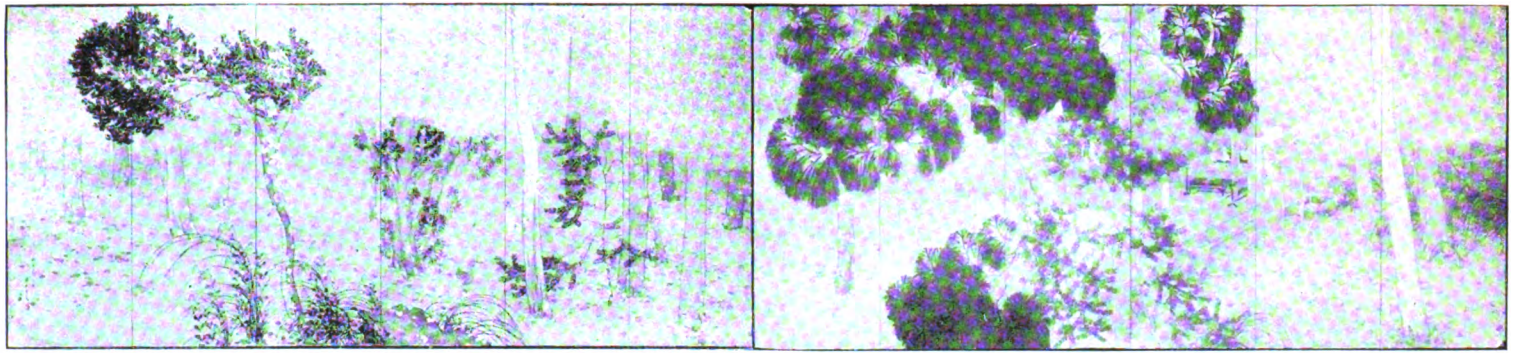
Digitized by Google

Kanayama Heizo, a young artist who graduated from the Tokyo School of Fine Art and then studied in Paris, has been fortunate in having pieces selected by the art jury from the first, and at the exhibition just closed he won an award for his *Korisuberi*, showing a skating scene on Lake Suwa. Katata Tokuro showed considerable merit in his *Gijo buyo-no-dzu*, a picture of a dancing geisha whom he had seen at the Beppu Spa. Kono Mishinari's portrait of himself was a distinguished effort in painstaking detail. Another portrait by Tokunaga Hitoōmi was noteworthy only because the artist elected a famous man for his subject, Dr. Wadagaki.

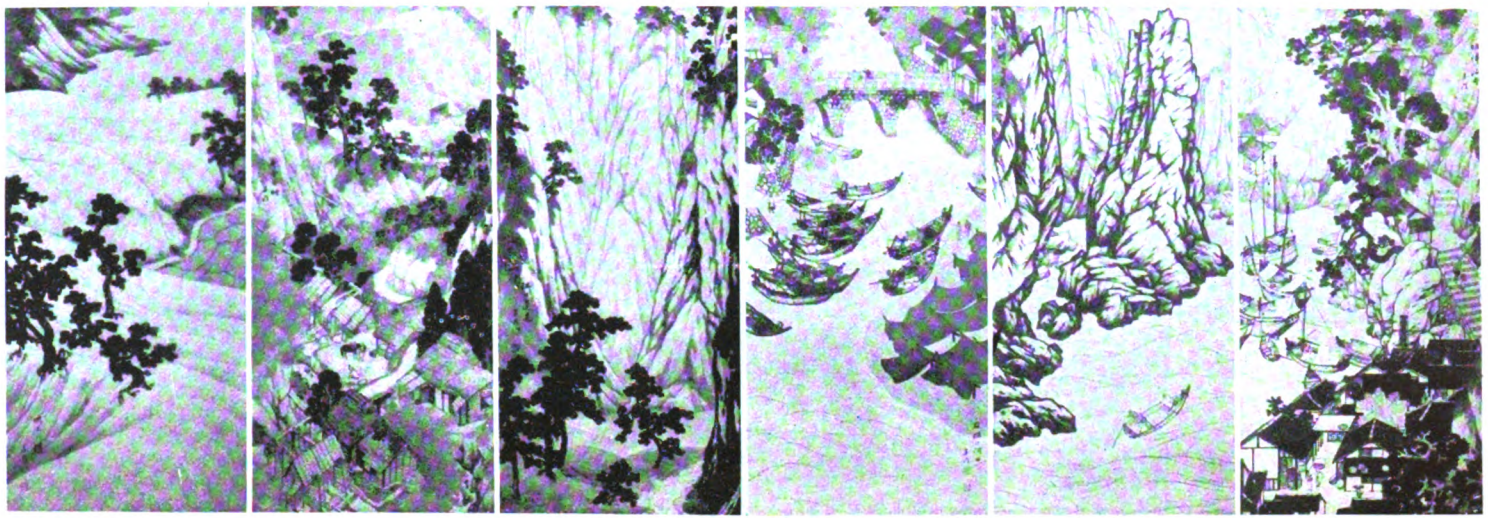
In sculpture there was no great example of achievement. Shinkai Taketaro's *Enman* represented a young couple sitting together, in which the human body was treated with rather too much energy. A piece representing a man struck by lightning from the chisel of Kitamura Seibo showed a remarkable knowledge of muscular anatomy. A child carved by Tatehatake Taimu well reveals the innocence of childhood, the piece receiving favourable mention; while *Boyo*, the statue of a nude man looking seaward, from the hand of Ogura Uchiro, is very well done, the countenance showing itself impressed by the vastness of the ocean. A statuette in wood by Hasegawa Yeisaku represented a woman of the old days, suggested by something the artist had seen at the Shinyakushi temple in Nara. A life-size equestrian statue by Ikeda Yahachi presented an admirable study of animal life, especially in the tame animal's control of its muscles.

On the whole it may be said that while the last exhibition of painting and sculpture did not reveal any new development in the art of the nation, it suggested steady progress, though too slow to please the severer critics. The annual exhibition given by the Department of Education represents the more conservative side of Japanese art, while that of the Bijutsu-in, treated in a recent number of the JAPAN MAGAZINE, stands for the attitude of the more modern and progressive artists. A good deal of criticism has been raised in Japan over the interference of the police with the nude in art, the official attitude in this respect being rather eccentric.

Digitized by Google



AUTUMN BY HIDA SHUZAN



SIX SCENES FROM SATSUMA BY YAMANOUCHI TAMON

Digitized by Google

1. SŌHO BY NAKAMURA FUSETSU 2. DANCING GEISHA BY KATATA TOKURO
3. A SALOON BY WADA SANZO 4. SKATING BY KANAYAMA HEIZO
5. PORTRAIT OF HIMSELF BY KONO TSUSEI 6. A CASTLE BY MINAMI KUNZO

Digitized by Google

1. A CHILD BY TATEBATAKE TAIMU 2. GAZING AT THE SEA BY OGURA UICHIRO
3. EVIL STRUCK BY LIGHT BY KITAMURA SEIBO 4. IN BLINKERS BY IKEDA YUHACHI

Digitized by Google

PROFESSOR KIROKU HAYASHI, M. P.

Digitized by Google

EFFECT OF THE JAPAN-AMERICAN AGREEMENT

By The Hon. KIROKU HAYASHI, M.P.

(PROFESSOR OF DIPLOMACY IN THE KEIOGIJUKU UNIVERSITY)

OBVIOUSLY the most beneficial result of the new Agreement between Japan and the United States is the clearing away of misunderstandings and misconceptions with regard to the relations of the two countries, thus rendering more permanent the foundations of peace in the Orient and contributing toward an international postbellum policy, as well as facilitating the means for hastening the end of the war. It is most significant that the provisions of the new Agreement, when published in the press, met with a very general approval.

The portion of the Agreement in which the people of Japan are most interested is that which acknowledges Japan's possession of "special interests" in China, especially in that part to which her territory is contiguous. Of course much interest attaches to the right interpretation of this clause. To what part of China does it refer, and what are the special interests involved? In my opinion it is intended to refer to South Manchuria and Eastern Inner Mongolia. Whether it should be interpreted to include Shantung and Fukien is problematical. So far as the wording of the Agreement goes these provinces might also be included in Japan's special interests.

As to the "special interests" themselves interpretations differ. According to Mr. Nakahashi Tokugoro, formerly president of the Osaka Shosen Kaisha, as quoted in the *Asahi*, Japan's special interests include those of an economic nature, but in my opinion this is precluded by the concluding portion of the Agreement, which affirms the "open door" and "equal opportunity" for all nations in the realm of commerce and industry in China, so that Japan can have no special commercial or industrial interests in any part of China. I am inclined to hold that Japan's special interests in China, as conceded by the new Agreement with America, include only such political preëminence as is consistent with China's sovereign independence and territorial integrity.

In Japan's Agreement with Russia as well as in the Anglo-Japanese Alliance

Digitized by Google

"special interests" are also named, but only such interests as are common to both countries to the convention; but in the Agreement with America the special interests refer only to those of Japan, and therefore have a significance greater than is implied in the term "special interests" as used the Russo-Japanese Convention and the Anglo-Japanese Alliance. Dr. Sakuzo Yoshino, of the Tokyo Imperial University, writing in the *Central Review*, holds that the term "special interests" being necessarily vague in meaning, there must have been a secret understanding between Japan and America regarding its import. With this view I cannot agree. Were such a favour possible it would be all to Japan's good; but the parties to the Agreement probably did not go so far as to define the scope of Japan's special interests in China, or even to lay any great stress on their reality.

Statecraft is something that seems to thrive on vagueness, and always leaves room for further definition. Japan and the United States have long been good friends and a general understanding is as good as a very definite one. No secret agreements are necessary. When the dispute arose over the immigration question some persons supposed that the two countries were on the verge of a clash, but the problem was one of small importance, and they soon adjusted it. Recently America's desire to expand here economic interests in China gave rise to suspicions in Japan, leading to danger of misunderstanding. But Americans also misunderstand Japan's attitude toward China. This was all the more remarkable in view of the fact that Japan had frequently announced to the world her determination to respect the "open door" policy in China as well as the integrity of China. The same principle was affirmed in the Anglo-Japanese Alliance and in the Franco-Japanese Convention. Yet in spite of these repeated affirmations in regard to Japan's policy in China, suspicions continued to gain ground in the United States. And the situation was rendered more acute by the machinations of Germany in her efforts to estrange Japan and America. And so Japan came to entertain growing suspicions as to American policy in China.

An anomaly of the situation was that while Japan was making declarations as to her policy of respecting the sovereighty and integrity of China, there was no admission of Japan's special interests in that country arising out of the special relations of the two countries. As Japan began to realize that want of recognition of these special interests might lead to international trouble in future, she desired to have such formal recognition. Japan's relations with China are not to be regarded in the same light as those between America and China. America's interests in China are purely economic, but those of Japan are far more vital and important. China's fate affects the very existence of Japan as a sovereign state.

Digitized by Google

Although Japan freely and heartily desires the independence and territorial integrity of China, and is ready always to respect the "open door" and equal opportunity for all nations in China, she nevertheless desires to have America and the world acknowledge her special relations with China and the very special interests arising therefrom. Surely America could not take exception to this attitude!

Yet up to now America had not recognized these special interests of Japan in China, but, on the contrary, was rather disposed to disregard them. The Japanese indeed had come to doubt whether America did not regard her interests in China as on a level with those of Japan, though the latter is contiguous to China while America is 6,000 miles away. Consequently the question loomed like a dark cloud on the horizon of Japan-American relations. The fact that the recent Agreement has banished this cloud and brought about a complete understanding between Japan and America regarding this vital question is a matter for profound satisfaction.

Now that we have the repeated declaration of the American Government as to its confidence in the sincerity of Japan's affirmations concerning her policy in China, we feel more at ease, especially in view of the avowed determination of the two countries mutually to insist on their declared policy being carried. In this way the new Agreement goes a step further than the Root-Takahira Agreement in 1908, acknowledging, as it does, Japan's special interests and announcing a mutual determination to preserve the integrity of China. Nothing is said of ways and means for opposing those who may attempt to interfere with the Japan-American policy in China; that is a matter for subsequent consideration. For the present it is sufficient that Japan and America have agreed upon and announced their attitude toward China.

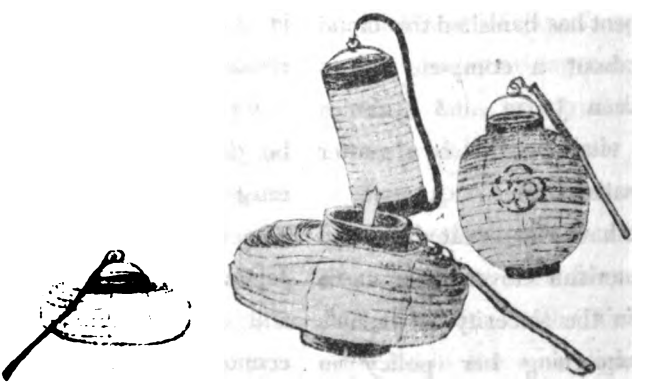
And so the outcome of the negotiations is that America has obtained Japan's pledge not to use her superior advantages in China for economic purposes, while at the same time Japan has obtained from America a guarantee to support Japan in her special interests against any other party threatening them and to prevent any other country establishing a sphere of influence against other nations in China. Thus all ground for uneasiness in regard to the question has been removed.

Of course no diplomatic question can be decided in a onesided way; there must be the principle of "give and take." The new Agreement will benefit both Japan and the United States. America and other countries obtain equality of economic into interest in China, while Japan acquires political paramountcy in China. Political preëminence is a special privilege and this must give a special position. A special position implies some rights, of course, while it has necessarily

Digitized by Google

some corresponding obligations. These rights and obligations are not mentioned in the new Agreement, nor, can they even be conjectured from the announcement made by the two governments. They must sooner or later appear, however, for reasons of common sense if for no other, with the development of international diplomacy. Japan certainly will not be likely to forget or neglect her special obligations arising out of her special interests in China, while exploiting the latter. Japan will be especially careful not to injure the principle of China's sovereignty, territorial integrity and the equal opportunity for all nations; and as for utilizing her special interests in China without violating any of the above principles, that must be left to mutual agreement between Japan and China.

It is therefore a matter for congratulation that the two countries most concerned with the destiny of China should have reached this important and amicable Agreement as to their policy in China, and expressed their determination to see that their agreement is carried into effect. The announcement of the new Convention is assuredly regarded as an epoch-making event in the history of relations between the Orient and the Occident, and a guarantee of the peaceful progress of Japan's policy in China.



Digitized by Google

KANAGAKI ROBUN

By S. SAITO

TOWARDS the close of the Tokugawa period Japanese literature for the most part fell into decay. Ryutei Tanehiko, one of the leading writers of the period, passed away in 1842; and the same year died Tamenaga Shunsui, famed for his popular love tales. Bakin, the author of the immortal *Satomi Hakkenden*, and the greatest of the nation's writers of fiction died in 1848, leaving his *Asahina Juntoki* half finished. The surviving remnant of of writers were of a class hardly worth mention. Some of these were able to obtain readers only by rewriting in easy style Bakin's novels. Others were more noted for their anonymity than their ability, calling themselves simply novelists. The most prosperous were those who wrote simple and mediocre plays for the theatre, their position being not unlike the scenario composers for the modern film makers. Lacking in art and ability many writers could obtain patronage only by appealing the lewd and obscene.

Of this motley throng arose to eminence Kanagaki Robun. He was the connecting link between the Tokugawa days and the Meiji period. Kanagaki was a writer of charm and formed a fitting genius to cover the transition period between the old and the new Japan. He was the morning star of the new age, revealing the good and evil of both the old and the new eras.

Kanagaki Robun was a pen-name his real name being Bungo Nozaki. He was born in Yedo in 1829, the son of a fishmonger. From childhood he showed a love of books and literature, and early became an expert in poetical composition, especially in the epigramtic verse known as *hokku*. The father, though of a humble calling, had inclinations in the same direction, so that the talents of the son were in some measure hereditary.

The young aspirant to literary honours had but a very different education. At the age of nine his father apprenticed him to a prosperous contractor to the feudal clans, named Matsumura. At this time the boy used to save every penny of his pocket money to buy books. One of his first purchases was the *Hiza Kurigé*, by the famous humourist Jippensha, Ikkyu the Mark Twain of Japan. This book is a volume not unlike Huckleberry Finn, and still popular in Japan.

The boy's master had a relative named Tsudo who had been sent to him to reform as he had been a ne'er-do-well at home; and this man had many boon companions with whom young Kanagaki got acquainted. As many of them were of a literary turn of mind the boy enjoyed their company, and learned from them how to compose *waka* verse and epigrams. The boy later took lessons in composition from Hanagasa Rosuké, a well known romancer of the day. At the age of fifteen he resolved to devote his life to writing, and selected Robun for his pen name, the syllable *Ro* being taken

Digitized by Google

from the name of his teacher. Later his father fell ill, and his brother and sister being minors, he returned home to look after the family, but went every day as usual to attend his master's office. It was during this strenuous period that the youth wrote one of his popular novels, one of the yellow-cover variety, and succeeded in getting a publisher through the mediation of a friend.

Kanagaki early came under the influence of such writers as Kyoden and Sanba, two noted novelists of the transition period. They gave him inspiration to write of the under side of current life, and to cultivate the art of portraying human feeling with great delicacy and power. It was a style of writing full of satirical humour: every joke had its sting.

To prepare for such writing and to familiarize himself with his theme Kanagaki used to frequent the gay quarters of the city and mix with the lowest classes of the population. Nor did he hesitate to taste for himself the bitterness of vicious pleasure and to become one with the abandoned and the depraved. Naturally his best friends were astonished and grieved at his methods and strongly disapproved of his habits. The old contractor, his master, whom he still served in the usual capacity of clerk, reproved him for his conduct and threatened to dismiss him unless he reformed. At this Kanagaki gave up his connection with the contractor and determined to depend on his pen for a living.

The young writer now took up quarters in a cheap inn and began seriously to devote himself to composing fiction, taking his environment for his theme. As his name was not yet well known he had difficulty at first in obtaining publishers. His parents were now dead and his brother and sister gone out to service. He had therefore, no one to look after but himself. He nevertheless found it impossible to make ends meet and was obliged to go back to his family in the country and seek help from his relations. Finding the life of a priest the easiest way out of the difficulty he became a student at the local temple and had his head shaved according to the Buddhist custom. Needless to say he did not show much devotion to the recitation of *sutras*, preferring to give most of his time to the composition of comic tales and adventures, putting in funny extracts from the religious literature with which he came contact. Half a year of temple life was more than he could endure, and soon he found himself back again in Yedo, having been turned out of the temple.

Now he sought to make a living by acting as clerk in a book shop. Not succeeding in that he became watchman to a gambling den, and later a professional composer of comic poems, going from place to place. He saw that the people were fond of songs, and the idea now occurred to him to compose popular songs, and have them published for sale. While this did not bring him such money it brought him fame, which is essential to money. The publishers of his songs made so well out of them that they presented him with a house at Yushima in Hongo in 1853. Having now a home for the first time Kanagaki gave himself more devotedly to composing novels, and in off time wrote advertising circulars for merchants. He wrote novels for publishers at the rate of one *sen* a page, which was equal to about ten *yen* for fifty pages in present currency. At this rate he earned a good living; but he was

Digitized by Google

always in poverty as he spent all his income in dissipation. In laters years he married and lived a more regular life.

In the year 1855 there occurred in Yedo a disastrous earthquake, laying waste a great part of the city, and our novelist barely escaped with his life. This gave him a chance to compose a comic tale on the earthquake, which was published with illustrations from the pencil of Shojo Gyosai, a noted artist of the Ukiyoé school. The effort proved popular and had a large and profitable sale. Encouraged by this success he made further efforts in the same direction, and soon had orders from various publisher for such composition. Thus the earthquake was the making of Kanagaki. It is but one more proof of the old theory that the success of an author often depends more on the luck of circumstance than real merit.

In 1857 appeared a three-volume novel from the pen of Kanagaki, entitled *Misao-no-matsu Tsuki-no-Kagekiyo*, with frontispiece and illustrations by an artist named Yoshi-iku. This novel was far superior in taste and style to any of his previous ventures; and was printed on good paper with excellent type. The issue of this novel gave the author great pleasure, as it seemed to confirm his position in the world of fiction.

Kanagaki started on an excursion up Mount Fuji in 1850, with some old friends, going by way of the seven hot springs of Hakoné. He made a series of jokes out of this trip and published them in a volume entitled *Kokkei Fujimodé*, or A Comic Trip up Fujisan, the book bringing the author's fame up to a level with that of Jippensha Ikkyu.

In the midst of all this the times suddenly changed. The shogunate passed away and the Imperial Restoration was accomplished and foreign ideas began to take possession of the country. Even the ancient name of Yedo was changed to Tokyo and everything seemed different. Kanagaki was invited to accept a position in one of the newly opened government offices. It was in the office of the Governor of Kanagawa, which required a man with full knowledge of social conditions, a merit which Kanagaki fully possessed. And he was appointed secretary to the provincial government. To rise from a vulgar romancer to the dignity of a government official was indeed a remarkable change. Now he made official tours through the rural districts, making speeches and promoting popular education.

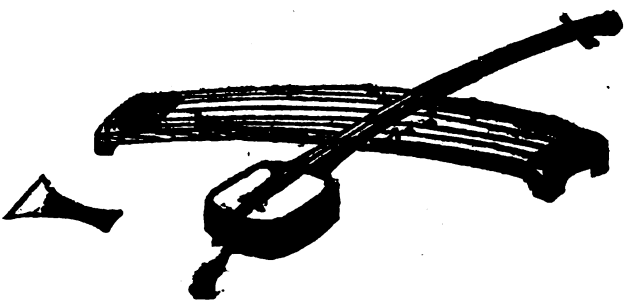
One evening while he was stopping at a hotel he overheard a conversation among guests in the next room, of which he himself was the subject. They were talking about a writer of novels who had become a government official and was touring the country talking to the people about the duty of people elevating themselves by higher education. The whole thing seemed to them quite ridiculous. One of them went on to suggest that perhaps the upstart official would prove an example to their sons in dissipation, to which he had given most of his early life. This conversation cut Kanagaki to the quick. Deeply grieved, he could not get over what he had overheard and at once resigned his position, returning to a life of literature. It was about this time that he wrote his famous *Seiyo Hisakurigé*, taking his characters from the famous work of Jippensha and making them go on a tour through Europe where the customs were so different from those

Digitized by Google

of Japan. The two noted characters, Yajiro and Kitahachi, start on a steamer from Yokohama and proceed to London, their antics by the way proving exceedingly humourous. Most of the information about western lands was obtained from a volume called *Seiyo Jijo*, or Things European, written by a scholar of the day named Yukichi Fukuzawa, founder of the Keiogijuku University, to which Kanagaki added other hints obtained from people who had been to Europe. The book proved immensely popular.

About this time the author was appointed editor of the Yokohama *Mainichi*, a newspaper then started in that port. In 1876 he started a paper of his own called the *Kanayomi*, and soon became a frequent contributor to the fast increasing periodical literature of the day. During the early years of the Meiji era Kanagaki was regarded as one of the leading literary lights of the nation. After the death of his son in 1886 he retired from literature, giving a farewell banquet in honour of the occasion.

The last days of the veteran writer were happy and peaceful. He continued to contribute occasional ariticles to important periodicals up to the year 1893 when he passed away at the age of sixty-six, sincerely mourned by all lovers of entertaining books. Though not a writer of supreme merit Kanagaki could characterize life with an unerring pen, and may be regarded as one of the most representative authors of the transition period. His *Fuji Modè* and *Seiyo Hizakurigè* will be read as long as tired minds require some form of amusing mental recreation.



Digitized by Google

FEMALE EDUCATION IN JAPAN

By Dr. SAWAYANAGI

(Ex-president of The Imperial University, Kyoto)

BOTH foreigners and Japanese have hitherto much misunderstood the position and practical ability of Japanese women. Of course this misundrstanding has prevailed more among foreigners than among Japanese, since they often assume that in general knowledge as well as in social status the women of Japan are quite inferior to those of western lands. Japan knows, as well as any other enlightened country, that the progress of a nation cannot be maintained by educating its men only; she knows that unless woman enjoys a corresponding advancement in status and self-consciousness there will be difficulty.

It is not easy to say just what the present intellectual and social advancement of women in Japan is; but any one attending the meeting of the female department of the Imperial Educational Society recently would have been struck by the intellectual force and cogency of the speeches made by the different women taking part in the discussions on the educational questions coming before them which showed their remarkably rational attitude concerning some of the more important problems of life. There was certainly no evidence of lack of knowledge or education on their part; and a more man might well be proud of them.

Most of these women were teachers, of course; but it was a revelation to me to hear how frankly and clearly they stated their views on important questions with all the independence of men, and that before an audience of several hundred persons. That the Japanese woman, who has in the past taken such an extreme view of modesty and the duty of silence, should thus suddenly show a remarkable ability to talk intelligently and forcibly as well as wisely, seems to me evidence of remarkable development in recent years. Hitherto it has been the custom for women attending mixed conferences to abstain from open statement of views on the questions discussed; and this naturally led some to suppose that Japanese women had no views to express. The conference already alluded to proves that the Japanese woman no longer regards silence as a vitue when she deems it her duty to speak out.

The men of Japan have long been prone to regard the arguments and opinions of women as too sentimental for practical attention, and that woman everywhere was apt to more irrational than otherwise. The conduct of the women composing the educational conference in Tokyo showed that such assumptions on the part of men are quite mistaken. The Japanese are particularly liable to excitement, and the Japanese woman has been thought more open to this weakness than the sterner sex, but I am beginning to think that in some ways the women of Japan are not so liable to be carried away by the emotions of the moment as is the Japanese man. At any rate the women teachers of Japan seem to me not inferior to the male teachers, in regard to soundness of wisdom and freedom from mere sentiment. In her refinement of speech and orderly method of presenting her case, too, the Japanese

Digitized by Google

female teacher was actually superior to her male colleague. It is quite evident that when the time comes that the women of Japan will be expected to state their views on important questions, they will be able to express them freely and lucidly as well as resolutely and have thus a good influence on public opinion.

On mentioning my convictions to a leading barrister, he intimated that he had little or no knowledge of the status and ability of western women and could not compare them with the women of Japan; but he was ready to believe that the Japanese woman was capable of stronger determination than the Japanese man. At least such was his experience in dealing with them as a lawyer. Whether she is to be regarded as superior for this capacity or not, it is undoubtedly hers. He went on to say that while chastity or death was still an open question with most women in western countries, it was not so in Japan where the honourable woman always preferred death to loss of chastity. This was a matter, he said, that a lawyer always had to keep in mind when conducting law cases. When a woman is warned against perjury in court she often shows more resolution in sticking to her testimony than a man. He will frequently retract under the circumstances, but a woman seldom will do so. She is much more courageous in adhering to her statements than a man is.

Until I attended the conference of female educators I had not been accustomed to understand how remarkably eloquent some Japanese women are in stating their views. What struck me was the general excellence of the speeches made rather than the particular eloquence of any one. Those who desired to speak on certain subjects at the conference were asked to give notice to the chairman, and it was astonishing the number of applications for time to speak that were sent in. In most cases the speakers were limited to eight minutes, and the woman usually said all they wanted to say in that time, and said it well. I question whether most men could have done it, as men generally waste the first few minutes in a useless introduction. As the Japanese woman is less accustomed to public speaking she might well be expected to fall into the mistake of wasting time in prefatory remarks; but in the examples above instanced she showed excellent circumspection and due sense of responsibility. It may be that the Japanese woman has a natural talent for eloquence, that might do wonders if developed.

It is not too much to say that this conference of female teachers may be taken to represent the progress of the women of Japan as a whole. These women came from all over the Empire. They show that education has influenced the women of Japan much more than one might suppose. Now that the Japanese woman holds rational and excellent views on questions of education she may be expected to state them with dignity, force and without hestitation, and therefore exercise a wholesome influence on civilization. Japan is not without those who deprecate the intensive education of women and discourage their coming forward very prominently in public matters, as likely to have a dangerous influence on female character and home life. But no thoughtful person will fear any danger from the advancement of female education. At all events the advantages are far above the disadvantages it may entail.

On the whole female education is making very satisfactory propress in the Empire. Recently a first class female university has been established in Tokyo. The total number of female teachers in Japanese schools is over 40,000 as against 120,000 male teachers. The proportions are small compared with American and European schools but it is fast changing in favour of women. The recent conference of female teachers has given further impetus to an interest in woman's education in Japan in national circles, and it is to be hoped that it will be permanent.

Digitized by Google

RIVERS OF JAPAN

By Y. ISHIKAWA

AS Japan is a land of great mountains and valleys with numerous plains interspersed between, the rivers are also numerous, though none of them can be called large in comparison with the vast water courses of Europe and America. What they lack in size and length, however, they often make up for in interest and beauty. The average river of Japan is rapid and narrow, hurrying quickly on its way to the sea. And for the most part they are as shallow as they are narrow, but the water is usually clear owing to the sandy or rocky nature of the bed. Japanese rivers gain in picturesqueness as one approaches the sources, which are always high in the more elevated regions of the country, where the young stream often rushes between lofty precipices and giant gorges, describing whirls, curves and frequently imposing waterfalls. In such regions the pine-clad cliffs surmounting the silver torrents hasting on their way to become tributaries to quiet streams form magnificent views for the tourist and the ordinary citizen of Japan on a walking trip. As the streams descend to the lower levels they widen into rivers that water vast and fertile plains, which produce sufficient rice to feed the millions of the empire Japan.

Along the banks of Japanese rivers thrive well populated towns and villages, often picturesquely situated and sometimes of historic interest, many of them going back through centuries of stirring history. In fact some of the more important towns and cities of the country are never thought of without the rivers on which they are situated rising into recollection. One can no more think of Kyoto without the river Kamo, or of Tokyo without the river Sumida, than one can think of London without the Thames or of Paris without the Seine or New York with out the Hudson.

One of the longer and more important rivers of Japan is the Toné. The Tonégawa, as it is familiarly called, is not only the longest but it is the largest in the empire, considering the volume of water that flows its bed, and the degree to which it can be safely navigated. To the Japanese mind the river Toné is among streams what the beautiful Fujisan is among mountains, the one faithfully and bounteously watering the fertile plains that feed millions, while the other forms an object of enduring beauty and inspiration to the millions that daily gaze upon its soaring outlines and summit divine. The river Toné takes its rise in the mountains of the province of Kozuké, and flows a distance of 217 *ri*, equal to 541 miles, to the Pacific Ocean which it reaches at Cape Inubo. This great river drains the eight provinces of the Kwanto district, and also helps to form the great marshes and small lakes of Shimosa. The Toné is indeed one of the main arteries of Japan, as necessary

Digitized by Google

to the life of the nation as the Nile is to Egypt. No famine has ever invaded its banks from time immemorial, and it is truly regarded as the mother of northern Japan. When Yedo was the shogun's capital the city owed much of its prosperity to being in proximity to the River Toné, which thus gave rise to the great development that has been experienced in that part of the empire.

In the course of its long journey to the sea the river Toné flows southward, penetrating the province of Kozuke and coming near the flourishing city of Mayebashi; and thence it turns towards the province of Musashi and runs eastward, touching the villages of Kawamata and Nakasé, where it is tapped by canals that water the thriving paddy fields in the eastern portion of Musashi, supporting the agricultural population from which Tokyo draws its food. One branch, called the Naka river, runs into Tokyo bay. As the Tonégawa turns east from Kawamata it widens to about 2,000 feet, receiving as a tributary the Watarase river, and in the neighbourhood of Kurihashi it widens still further and presents a more imposing appearance. From the ferry at Kurihashi magnificient views of Fujisan are obtained with Mount Tsukuba and the Nikko ranges on the other side in the distance, the one branch being called the Akabori and the other the Gongendo. Along the Gongendo frequent floods occur when the waters rise after heavy rains, and great embankments have to be maintained there, to save Tokyo from inundation. In the days of the shogun the city was always exposed to danger from this source, and the authorities always had five thousand straw bags ready to be filled with clay and put into the breach in time of emergency. The late Emperor once honored this section of the river with a visit, and there is a monument now to mark the place and the occasion.

Near where the Toné divides there is a small village called Sekiyado on the Gongendo branch. Here the stream bears southward through the plain of Musashi near Tokyo, the water at this place being known as the Yedo river, which is not the same as another stream of the same name in Tokyo. The electric care on the Keisei line from Oshiagé crosses the river near Ichikawa station. Thence the river runs near Funabashi where stands one of the largest wireless telegraph stations in Japan. In the vicinity of Ichikawa the river Toné becomes famous for its trout fishing, and it attracts a great many visitors, especially in summer. The neighbourhood is rich in historical and literary associations and for this reason people of culture are found among the many that frequent its shores. Places of such interest are the Sonei temple and Satomi park as well as Konodai.

One of the sights of the Tonégawa is the number of boats with their white sails, that are always coming up or going down the stream. As one approaches the river the sails can be seen in the distance long before there is any suspicion of a stream, and loom up mysteriously like white wings sweeping over the plains. Before the advent of railways these river boats did all the transporation, and the villages along the stream were prosperous centers for cargo in transit. This is especially true of the village of Sekiyado, which has now fallen upon evil days, being rather poorly off. In the old days all the produce from Oshu used to wait there for transportation, whence it was shipped down the Yedo river to the shogun's capital. Fish from Choshi

Digitized by Google

came there, too, for transmission to Yedo, and the fish merchants from Yedo always had their agents there looking for bargains. Thus the village had an active and prosperous connection with Yedo. These days are now gone forever, and the railway has monopolized all the old traffic. The lazy sails that make the landscape of the Tonégawa so picturesque, and the antiquated steam vessels that blow tired whistles along its banks, find scarcely enough to pay their way. The drying nets of the fishermen now hang where once there was the busy activity of barter and trade.

From this section onward to the mouth of the river the stream flows quietly and uneventfully with few places of any special interest. For places and scenes of greater interest and beauty one must ascend the river to the districts near its source. Every river in Japan is rich in historical and scenic associations, and the Toné is no less distinguished in this respect. Until recent years no one had fully explored the sources of the Tonégawa, lying as they do in the inaccessible fastness of the mountains. But if one proceeds up the river through the province of Kozuke between the mountains of Akagi and Haruna one comes to a little town called Numata, beyond which there is a dense forest near the village of Fujiwara. It is in this forest that the river Toné takes its rise, but the exact spot no human eye has ever seen. Thickets of white *hinoki*, larch, maple and *keyaki* fight for preeminence along these ancient hills, while underneath somewhere the waters of the ancient river issue forth, though no one yet knows the secret of its eternal springs. The traditions of the people of Fujiwara village are against attempting to ascertain the sources of the river. They aver that all who have tried it, have come to a bad end. They believe that the original springs are guarded by a demon which devours all who trespass on the scared sources of the stream. Only the most obstinate persons ever invade the precincts of the river source and they never come back. The sources have grown in solemnity and awe with the increasing number of victims added by succeeding centuries. Now no one can be found foolhardy enough thus to risk his life. The last victim was a *yamabushi*, a kind of mountain hermit who about 150 years ago lost his way on a journey from Kozuke to Echigo and straying into the sources of the river never returned. But it is said that at the source sits an image of a goddess from whose breasts flow the first waters of the river. So the sources of the Tonégawa must be left in the mists with which they have been wrapped from the beginning.

Above the town of Numata there is a bridge crossing the stream at Tsuginoyo, where one sees a flag always flying. Beneath this flag lies a stone known as Mozayemon Jizo, with which are associated some remrkable traditions. It is said that in ancient times there was a daimyo named Sanada, lord of the district, who was a great despot, increasing the taxes of the people fivefold and imposing a tax even on every baby born. The people of the 177 villages within his domain could no longer endure his rule, and sent deputies to Yedo to complain to the Shogun. The lord was very angry when he learned what his subjects had done, and he killed the leader of the malcontents, Mozayemon and his wife at the spot where the stone now lies in the river bed of the Tonégawa. On the hill above, the farmers had the image of

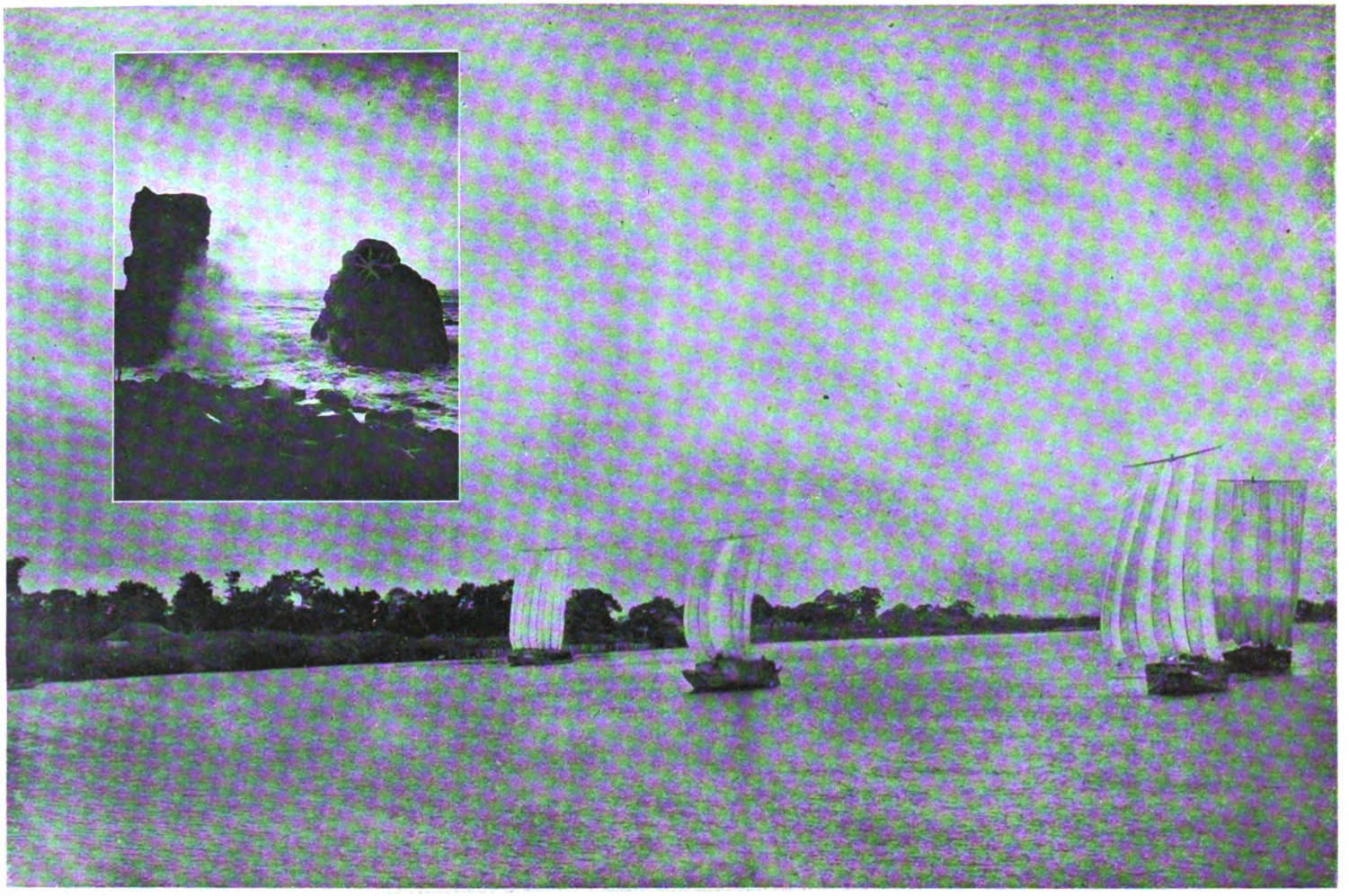
Digitized by Google

Mozayemon carved in the form of Jizo, and ever since worshippers in distress come there to seek divine help.

Same 25 miles down the stream stands the Oyen-ga-iwa, not far from the city of Mayebashi, near the village of Soja on the opposite side of the river. The tradition is that in the old days Mayebashi castle was held by one named Akimoto Nagatomo, who brought back with him from the wars of the period a pretty girl, named Oyen. Her skin was like unto fine wax and white as the roots of a sapling. The girl always pined for her far-away home, though her captor loved her and tried to make her happy. After three years her lord died of a mysterious illness. When mass was said before the spirit of the dead lord at the local shrine the widowed maiden name to burn incense before the soul of her deceased lord, as was the custom. At that moment she fell dead, and blood flowed from her mouth. At the same moment the great rock known as Oyen-ga-iwa appeared in its present position; and the belief of the villagers is that the spirit of the departed maiden turned into the rock. There are stories and tales innumerable to the effect that people have seen the ghost of the lovely lady seated on the rock on certain nights in spring when warm showers are sfalling, combing out her beautiful tresse in the rain. Some go even so far as to say that the fair lady was no other than one of the mistresses of the great Hideyoshi that had been stolen from Osaka castle when it fell.

The grounds where the old castle of Mayebashi formerly stood are now occupied by the Prefectural Office; but near by is a great hole full of deep stagnant water, which brings bad luck to all having anything to with it. It is said that this spot was used for foul purposes in days of old, and that at the bottom of it the spirit of a woman once done away with still wreaks vengeance on the family of the castle. Her name was Otora; and being envied on account of her fellow waiting maids in the lord's family, because the lord was in love with her. She was slandered to the lord by averring that a tiny nail found in the lord's food was put there by Otora. The lord believed the slander and had her tied up and thrown into the watery abyss. From that time the castle was visited by destructive floods every time river rose with the season's rains, and could never be safely constructed again. Such are some of the traditions of the Toné river, that still find credence and interest among the people that live along its extensive reaches.

Digitized by Google



CHOSHI COAST

THE RIVER TONÉ

Digitized by Google

THE LATE BARON OKUDA

Digitized by Google

YOSHITO OKUDA

By F. NISHIYAMA

THE subject of this sketch, the late Baron Okuda, was mayor of Tokyo for but a short period, but in that time he left his indellible mark as a leader on the municipality and people. The degree to which he was revered by all classes may be seen from the profound sorrow that followed his decease and the crowds that followed him to the grave. Indeed it is hardly too much to say that no citizen, since the death of General Baron Nogi, was mourned so widely or sincerely by the people of Japan. His eminence as a legislater and a scholar was only exceeded by his depth of character, which impressed itself on all who came in contact with him. To his distinguished gifts as jurist and administrator Japan's great men all bear witness.

As a rule the late mayor was as reticent in demeanor as his countrymen are proverbially reputed to be; but this did not prevent him pushing his opinions to effectiveness when the case demanded it. In his somewhat pessimistic attitude of mind he was rather a contrast to his predecessor, Baron Sakatani, who was usually optimistic. But both mayors were alike in seeing that things were efficiently done after it was once decided to do them. They were never satisfied with work half-done. As everyone looked forward to a bright future for him, Baron Okuda's death was a sad surprise and a great loss to the whole nation.

Before his appointment to the mayoralty Baron Okuda had been a member of the cabinet and was head of the Chuo University. During the two years and two months of his incumbency of the mayor's office he carried through an immense amount of work, mainly by the force of an iron will that stopped at no hindrance. No problem seemed to baffle his remarkable mind, and he soon reached a solution on questions confronting him. When the question of increased tram-car fares came up, the Mayor decided in its favour and promptly enforced the decision. In the same way he succeeded in bringing about an amalgamation of the various electric light companies of the that the next day he committed *seppuku*. This in itself is sufficient to show the stuff of which the Okuda's were made.

After finishing his course at the schools of his native province young Okuda came up to Tokyo, and graduated from the Law College of the Imperial University in 1884, subsequently becoming an official of the Government. Finally he arose to be Chief Secretary of the House of Representatives, and later was appointed vice-Minister in the Department of Agriculture and Commerce. He was also at one time Minister of Education, and afterwards President of the Legislative Bureau. Leaving official life in 1901, Baron Okuda was elected to membership in the Imperial Diet as a representative of his native province, and was nominated a Court Councillor by the Emperor, who also made him a member of the House of Peers. When the Yamamoto cabinet came into office Baron Okuda was, first, Minister of Education, and later, Minister of Justice, discharging both functions with eminent ability. Then in June, 1915, he was appointed Mayor of Tokyo.

The late Baron won distinction also as an investigator regarding the best interests of the Imperial House, his plans for its reajustment and administration winning much approval. For this purpose he made a study of the customs of the royal and princely houses of other countries, in which line of knowledge he had no

Digitized by Google

superior in Japan. The late Emperor had such confidence in Baron Okuda that when it was proposed that Korea should be annexed to Japan his Majesty secretly summoned him to the Imperial presence to ask him as to the proper way to deal with the royal house of Korea. It was on his advice that royal family of Korea was placed in the same rank with Imperial princes.

In education, too, he exercised a noble and permanent influence. The Chuo University was veritibly his creation, and has done good work in the promotion of a sounder study of jurisprudence. It was in recognition of his merits that the present Emperor raised him to the peerage, with the title of Baron. The late Baron never sought but rather municipality. These questions had been lying over for years awaiting official decision, but Mayor Okuda alone seemed able to solve the difficulty. He had the faculty of being able to reconcile and harmonize conflicting opinions and interests in the interest of the work in hand. To have the credit of such achievement in a municipal assembly is not within the power of many men.

His method of going about the reduction of city expenses and the increasing of the city's revenue was characteristic of the man. The mayor began by reducing his own salary by a large degree, and then he dispensed with all unnecessary officials and clerks in the city offices. He arrived at the City Hall every morning regularly, on foot and in common civilian clothes. He spent so much money on others that, although he was rich when he became mayor, he was poor when he died. His gifts to the lower-salaried officials of the city took all his spare cash at New Year time. The self-sacrificing aspect of his character was enough to make him immortal among his fellowcountrymen.

Those who have made a study of the character of the late mayor affirm that what he was came from his persistent practice of selfculture, though he owed much to heredity as well. Born in 1860 in the province of Tottori, the son of a samurai family, he was early adopted into the family of an uncle, a younger brother of his father to whose influence he owed much in the formation of his character. The family was noted for its devotion to loyalty and the strictest of discipline. When the leader of the Tottori clan attempted to side with the shogun at the time of the Restoration, the Okuda family, in a spirit of burning reverence for the Emperor, attacked him and he with twenty other disloyal associates, perished at their hands. Thus was the clan brought to unanimity of opinion regarding the Imperial cause. Mannosuké Okuda, father of the late Baron Okuda, was so filled with sorrow at the violence he was obliged to inflict on the opponents of the Imperial cause, avoided public office, and all his appointments were accepted only after much persuasion. Once he accepted office, however, none excelled him in the assiduity and efficiency with which he executed the duties of his office; and it was no doubt his carefulness in this respect that hastened his death. Combined with his strength and firmness of will, were a gentleness and generosity that won the hearts of all. He was a man that understood and felt fully the nature of responsibility. This in itself is a distinction in a country where it is often so lacking. He never signed a paper or official document without perusing it; nor did he shift any of this responsibility to his deputies, as is sometimes done. This made his work so much more arduous than it would otherwise have been. But he was determined always to make himself responsible for blunders in his administration, and gave his life in the effort to make himself equal to such responsibility. On the 23rd of July he attended the City Office for the last time, and after about a month of illness he passed away. He was accorded a municipal funeral, when 80,000 citizens followed his body to the grave. Thus passed a man, who though born poor, yet raised himself to the highest efficiency and honour, and won the complete approval of his Emperor and country.

Digitized by Google

RED POPPY

(GUBIJINSO)

A NOVEL

By SOSEKI NATSUME

I

ONE day in spring Mr. Kono, a Bachelor of Arts, and Mr. Munechika, a Master of Arts, were walking along one of the suburban roads of Kyoto on their way to ascend Mount Hiyei.

"How long a distance is it to the mountain, and which direction do we take?" asked Kono, halting a moment to wipe the perspiration from his forehead with a cloth.

"Indeed I do not know much about it myself," replied his companion. "It is probably no difference from which side we ascend. As for the direction, there is the mountain in the distance."

Munechika was a man with a square, set face, and body to correspond. He gazed at the heights of Hiyeizan rising through the hazy sky of spring.

"What a terribly stubborn thing a mountain is!" he sighed as they proceeded. "But we can easily climb it, I fancy, as it does not look so much from here", he added rather scornfully, belittling the difficulties before them.

"You speak as if you saw the mountain distinctly only now for the first time, but it has been visible ever since we left our hotel in Kyoto this morning. It is very remarkable if you did not notice it from Kyoto," continued Kono.

"Well, as long as I can see it now it does not much matter, does it?" said Munechika. "At any rate it is hardly worth discussing, and we shall find ourselves on the summit in no time, I suppose."

But Kono continued to fan himself with hat, taking care to let his breast have some of the breeze, opening his kimono that covered a long, slender body.

"You think mountains are stubborn things, do you?" said Munechika.

"I do, yes. It looks so set and solid as if determined never to move", replied he, squaring his shoulders and holding them stiff in imitation of the mountain.

"You know one is determined not to move only when he *can* move! Is not that so? And is not that as true of mountains as of men?"

"Yes," said Munechika. "I know that."

"Do you think that mountain really can move?" queried Kono, mysteriously.

"You are as fond of recondite argument as usual, I see," retorted Munechika. "I suppose if you came into this world for that purpose it cannot be helped," he continued, laughing. "But let us get on!"

Digitized by Google

Munechika proceeded ahead of Kono, swinging his cherry stick as he walked.

The silence was at last broken by Kono asking how far it might be to the summit of the mountain. Munechika estimated it as about two and a half miles, or so.

"Two and a half miles from where?" blurted Kono.

"I do not know from where. In any case that is a matter of no importance when speaking of a small mountain in the vicinity of Kyoto. Whenever I travel with you I find that you are a fellow who is always planning but never carrying out, and so I usually fail to see anything worth while. It is rather inconvenient!"

"Well, I think it was rather rash of you to induce me to join you on this trip," replied Kono. "You have succeeded in persuading me to follow you, but you do not even know where to begin the ascent of Mount Hiyei, what to see when on the summit, nor where to descend."

"What plan does one need for climbing an insignificant hill like that?" demanded Munechika.

"You call that an insignificant mountain, do you? Do you know how high it is?"

"No, I cannot say that I do. Do you?"

"No!"

"Then what are you talking about, when you don't know yourself?

"Now do not get excited," said Kono. "We are both in the same condition and should be humble. Although there may be an excuse for our not knowing the altitude of the mountain, it seems to me there is none for our not planning what to see on the trip to Mount Hiyei. We should at least know how much time it is going to take."

"If this trip is so unsatisfactory to you let us take a different one," suggested Munechika, mischievously. "I might have time to take several trips while you are making up your mind about the affairs of this one."

Munechika's stout form jostled along at a good pace, with lanky Kono in full pursuit.

As they approached the foothills of the mountain a woman in a black kimono came into view. A red *tasuki* held back her sleeves and she was carrying on her back a bundle of firewood as long as herself.

"The women of this neighbourhood are fine to look upon," remarked Munechika. "Indeed they are veritable pictures!"

"I wonder if they are what is called *oharamé*," said Kono.

"Probably not," thought Munechika. "No doubt they are from Yasé."

"But the *oharamé* are usually found in this locality.

"Now can you guarantee the truth of that?" insisted Munechika.

No, I can't, but the name sounds good enough for this place.

"If we are to be governed by elegant names we must remember that even they vary in their significance, as for instance, constitutional government, pantheism, loyalty and filial piety."

"What of the title we bear?" asked Kono. "Is not *gakushi* (scholars) something to be proud of?

"Had I supposed that was all it amounted to," said Munechika, "I would not have taken my degree, "But I thought you were going in for the elegant title of diplomat.'"

Digitized by Google

"Yes, but that is not so easy to attain."

"How often have you failed in the examination for it?"

"You know very well, it was only once," replied Kono, peevishly.

"But isn't that enough to make your future doubtful?" suggested Munechika.

At this Kono only laughed.

The two travelers were still going on in this garrulous way when they found that they had unexpectedly reached the summit of the mountain.

For some time they were lost in the grandeur of the view. Lake Biwa lay far below like a mirror enhazed. They could do nothing but gaze in complete absorption of mind.

Now while Kono and Munechika were visiting Kyoto an intimate friend of his named Ono, was reading Shakespeare's *Anthony and Cleopatra* with Fujio, Kono's younger sister, at her home, with Nakano, a young bachelor of Arts, listening beside them.

"Mr. Ono," said Fujio, glancing up at him with a bewitching pair of eyes, "does this woman in the play intend going to Rome?"

Being instructor to the fair pupil, Ono had to hold himself responsible for Cleopatra's deeds; so he said: "No she did not go there."

"Then if she did not go, neither will I," said Fujio, roguishly.

"In reading Shakespeare one gets in insight into the character of woman," continued Ono. "In dealing with female character the great dramatist was in his own domain. Whenever I see Cleopatra as depicted by Shakespeare I am possessed by a remarkable feeling. I feel like a man fallen into a pit out of which I cannot get, and then Cleopatra emerges from purple shades to rescue me. She, the only one, appears like a fading colour print in purple smoke rising triumphant. Her love is not like the gentle breeze, nor is it the love of lamentation; it is the love of the storm and tempest!"

"Is Shakespeare so explained?" cried Fujio, wistfully.

"That is my interpretation of him," said Ono. "When Anthony marries Octavia in Rome, Cleopatra inquires about the matter from a servant, with burning jealousy, which shows her character vividly. She is curious about every detail of Octavia: her height, and whether she is as tall as Cleopatra; also the colour of her hair, whether her face is round, her voice low, and her age, and so on."

"And how old was Cleopatra?" asked Fujio.

"About thirty, perhaps," said Ono.

"Then she is quite as old as I am," remarked the girl. She smiled as she spoke, inclining her head a little, coyly. As a matter of fact Fujio was only twenty-four, and Ono was three years her senior.

"Does a woman become more jealous as she grows older?" asked Fujio.

This was a puzzler to Ono. The room was only one of six mats; and the two friends sat opposite to each other. The conversation was just beginning to get interesting when Fujio's mother came in, having been out somewhere.

At this Ono excused himself for having stayed so long and prepared to take leave; but Fujio's mother asked him not hurry away. They were all women in that house, she said, and felt the want of company.

Thus encouraged Ono ventured to inquire when Kono was expected back

Digitized by Google

from Kyoto; and the mother said the time of his return was still uncertain.

"He must be enjoying himself very much in Kyoto, as the season is at its best now," said Ono.

"I wish you could have been with him," broke in Fujio. "You have been there, have you not?"

"Yes, I am so familiar with Kyoto that I do not much care to visit it now."

"O, have you no enthusiasm for Kyoto;" cried Fujio.

"Not in the least," replied Ono, calmly.

At this the mother drew near and thanked Ono for his care in teaching English literature to her daughter. Then she asked Fujio where the little thing was that she entrusted to her some time ago.

"Here it is," said Fujio, gayly, and then took out a gold chain, which she hung on Ono's breast, remarking with joy that it became him well. In this the mother acquiesced happily. Ono, the while, looked bashful, and was silent.

"What is the meaning of this?" he at last found words to say.

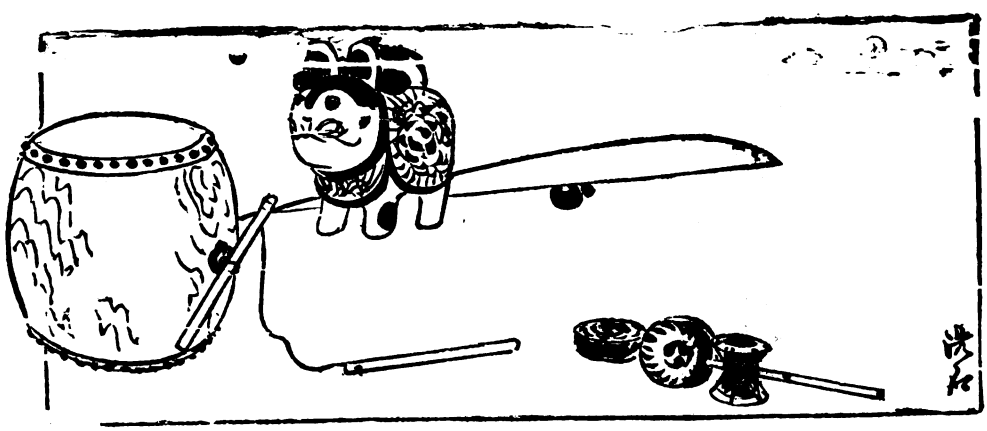
The mother smiled significantly.

"Will you not accept it as a gift from me?" Fujio ventured to ask, looking softly at him with averted face.

Ono was still quiet and silent.

"Then I'll take it back!" said Fujio. She removed the gold chain from Ono's breast.

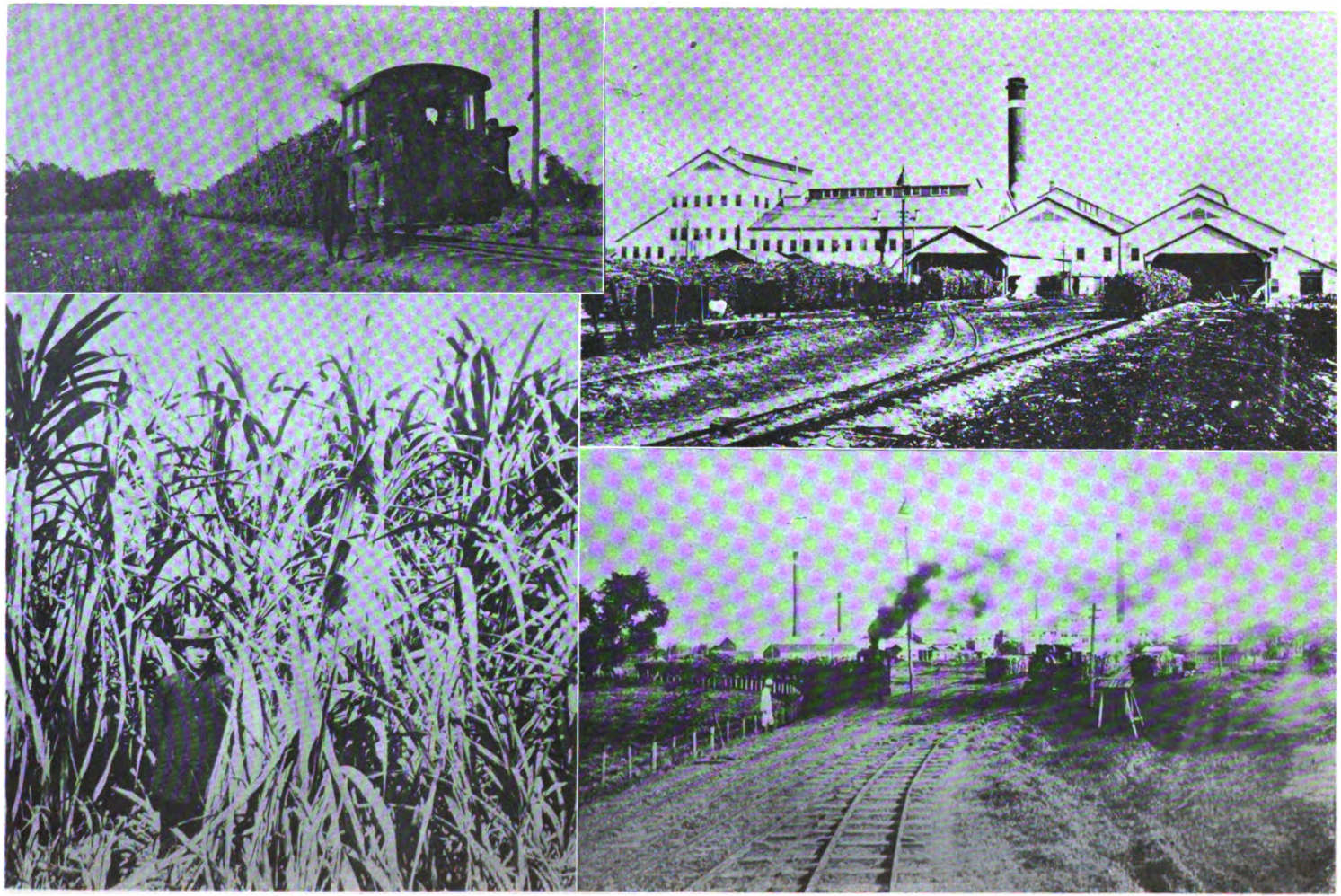
(*To be Continued*)



Digitized by Google

THE LATE SOSEKI NATSUME
AUTHOR OF "RED POPPY"

Digitized by Google



LIGHT-RAILWAY FOR TRANSPORTING SUGAR CANE
FIELD OF SUGAR CANE

FORMOSA SUGAR CO.
ENSUIKO SUGAR CO.

Digitized by Google

FORMOSAN SUGAR INDUSTRY

By TEIZO ITO

(EXPERT IN THE DEPARTMENT OF AGRICULTURE AND COMMERCE)

AS the sugar industry in Japan has seen remarkable development in recent years and is coming to occupy a place of increasing interest in foreign markets, the subject deserves the attention of all who desire a knowledge of progress in Japan. The sugar industry has experienced its greatest development since the outbreak of the European war. In 1915 the output of sugar in Japan proper was 140,000,000 *kin* and in Formosa about 420,000,000 *kin*, a total of 560,000,000 *kin*. In 1916 this arose to some 700,000,000 *kin*. At the same time exports of sugar from Japan have naturally increased and imports correspondingly decreased. Comparing the first nine months of 1916 with the same period in 1917 we have the following figures:

	Exports	Imports
January to September, 1916...	¥9,701,157	¥7,211,401
January to September, 1917...	19,101,341	4,835,331

Thus there was an increase of well over nine million *yen* in exports of sugar in the first nine months of the year as compared with the previous year, and a decrease of over two million *yen* in imports. If this tendency continues Japan will soon be independent of imports of sugar.

Though sugar has been cultivated in Japan proper for more than two centuries it has made no remarkable development, owing to lack of progressive methods and neglect to introduce the growing of sugar beets. Moreover the sugar cane is not well adapted to the climate of Japan proper, which is that of the temperate zone. Consequently all the important developments in the sugar industry have been confined to Formsao.

In Formosa sugar has been cultivated since the 16th century, being introduced by the Chinese. When Formosa was occupied by the Dutch in 1624 sugar was already a staple product of the island. For the next forty years the Dutch did all they could to develop the industry. When Teiseiko of China drove out the Dutch in 1666 he devoted much attention to the cultivation of sugar cane, importing new plants from Fukien, after which rapid progress was made. After the island passed under the full control of China some 20 years later, no remarkable progress was seen in sugar cultivation. However, the industry was steadily carried on and the output was exported to Japan, China, England, North America and Australia.

In 1895 when Japan came into possession of Formosa she was too much occupied with the subjugation of the

Digitized by Google

savages to give proper attention to the sugar industry, and it declined until 1898 when the Government resolved to protect and encourage it. In 1902 the industry came under official protection, and with increase of capital, knowledge and modern methods both cane cultivation and sugar refining underwent radical improvement. To-day Formosa is one of the great sugar producing centers of the world.

The cultivation of sugar in Formosa is entirely from cane. The attempt was once made to introduce the sugar beet in Hokkaido, but it was not successful and soon abandoned. Not even in Japan proper, where doubtless the sugar beet might be expected to thrive, has any attempt been made to grow it. The raw materials for sugar in Japan proper are all obtained from cane. The chief centers of sugar-cane cultivation in Japan proper are in Kyushu, the Luchu islands and a small district in Shikoku, the production being insignificant compared with Formosa. In that island the Government has introduced various new species of cane from Java, Hawaii, Louisiana and great improvement has been experienced not only in species and methods of cultivation but in sugar machinery. Originally the only sugar cane in Formosa was what is known as the *bolbon*, a kind of bamboo cane, well suited to the climate and needing little care in cultivation. With the introduction of new and better-yielding species by the authorities the original species has declined as the native cultivators are coming to prefer the new species. The Hawaiian species, known as the rose-bamboo, is most successful in Formosa, thriving even on barren or unirrigated soil.

Previous to Japan's occupation of the siland Formosa had never in any one year produced as much as 100,000,000 *kin* of sugar, the methods adhered to being primitive and impractical. Most of the cultivation was extremely careless and the only sugar mills were in straw huts and only buffaloes were used for motive power. Japan soon saw that such antiquated methods could never meet the situation and bring the industry to full development. The authorities had the best modern machinery introduced from the United States, sugar companies were organized and big refineries built, to which the small buffalo mills had to give way. By the old methods not more than 45 per cent of the juice and some 7 per cent of the sugar were obtained from the cane, but under the new system as much 80 per cent of the juice and 15 per cent of sugar were extracted. No wonder that the island saw a remarkable increase in the annual output of sugar.

The area under cultivation has also extended to an acreage much greater than formerly, about four times that under cultivation at the time of Japan's occupation in 1895. During the past ten years or so the output of sugar from Formosa has increased more than sevenfold in value, as may be seen from the following table:

Year	Crude Sugar	Refined Sugar	Molasses	Value
	Kin	*Kin*	*Kin*	*Yen*
1906	120,182,442	7,205,975	1,373,107	7,174,390
1907	120,288,181	4,173,093	1,512,511	7,252,389
1908	105,575,122	3,626,405	1,946,169	9,020,332
1909	199,689,420	4,190,239	12,123,690	20,420,628
1910	338,135,815	2,266,051	37,516,371	39,119,140
1911	449 803,071	446,022	35,138,557	48,878,344
1912	292,645,391	— —	59,325,018	38,772,488
1913	119,149,244	— —	42,951,438	18,942,083
1914	251,279,219	— --	37,234,916	36,922,429
1615	347,466,389	— —	73,862,647	58,828,938

The development of the sugar industry in Formosa owes not a little to the energy and direction of the large sugar companies that have been established there, bringing

Digitized by Google

in adequate capital and forming an association for the protection of the industry. Among the more important of these companies are the following:

	Capital	Eastablished	Last Divided
	Yen		
Formosan Sugar Company... ...	...29,800,000	1900	23%
Dai Nippon Sugar Company ...	...18,000,000	1896	20
Meiji Sugar Compay...	12,000,000	1906	26
Oriental Sugar „	...11,750,000	1907	36
Ensuiko „ „	...11,250,000	1907	25
Imperial „ „	... 7,500,000	1910	29
Niitaka „ „	... 5,000,000	1909	42
Rinhongen Sugar Comgany ...	... 3,000,000	1913	?
Shinko Sugar Company	600,000	1908	?
Tainan „ „	... 5,000,000	1913	15
Taito „ „	... 3,500,000	1913	7

The output of sugar in Germany, Austria and Russia, three of the largest sugar producing countries of the world, having greatly declined since the war, the demand from Japan has been greater. Germany and Austria have been importing sugar beet seed through Holland to try to increase their crop; and Russia, who before the war exported as much as 300,000 tons of sugar a year, is now importing more than that. Great Britain, which is one of the great sugar consuming countries in the world, has reduced the annual consumption by 200,000 tons annually, on account of the war, and France is adopting a similar policy, while America is raising the import duty on sugar from one to one and a half cents a pound, not only to increase national revenue but to lessen the annual consumption. The following table represents the world annual consmption of sugar *per capita*:

	Population	Consumption *per capital Kin*
England	46,600,000	91.15
America	101,577,000	82.80
Germany	68,000,000	51.72
Russia	136,210,000	24.83
France	39,610,000	41.71
Japan	50,000,000	13.33

It will be seen from the above table that he *per capita* cansumption of sugar in Japan is very small compared with some other countries and especially as compared with the annual output of sugar in the Empire. But with a steady decline of output in some of the more important sugar producing centers there is a bright future for the industry in Japan where the annual output is increasing; and the big sugar manufacturers are preparing to extend the trade in all directions, even to the South Seas.

Digitized by Google

THE ENGLISHMAN

Dr. J. INGRAM BRYAN

"Every one of those islanders is an island himself, safe, tranquil, incommunicable."—*Ralf Waldo Emerson.*

WHEN Emerson penned these words half a century ago he was less facetious than he supposed and struck a profounder note with regard to British individuality than he intended. These islanders, like safe and tranquil islands, have well withstood the storms of time, surviving alike the hosts of Rome and Cæsar, of Dane and corsair, of Philip and his Armada, of "Boney" and his veterans, as they will no doubt now survive the Teutons and their Kaiser. The continental tides have swept in vain the shores of Albion, save to her enrichment and completion. Of Roman, Dane and Norman none but the Briton remains.

It is not, however, the invulnerable aspect of the Englishman that I want to touch upon at this time, but his alleged incommunicability: his manners and their accusers. Is the Englishman so grossly reserved as he as been commonly described?

The Englishman, always a prominent figure, whether in the world of politics, finance, trade, transportation, literature, or war as to-day, was never more conspicuous than he is at this moment in human history, standing, as he does, for the principles and ideals on which all future progress for mankind must be based; and, what is more, dying for them.

There is certainly nothing of the incommunicable about the Englishman's attitude to-day; nor is he now any other than he has been for a thousand years or more. We have always taken for granted that, though the Englishman said little, he invariably meant the little he did say; and somehow managed to make himself understood. Such a phrase as "the Englishman is as good as his word" has too long passed as a current aphorism to be flouted now. It was left for the crafty Kaiser to pretend the assumption that what the Englishman said he might not mean; that when he declared by treaty he would never tolerate the violation of Belgian neutrality it amounted to no more than a "scrap of paper;" which indeed does not show the leader of the Teutons in the light of so doughty a warrior as he would have the world understand, since had he believed the Englishman to be as good as his word he would have hesitated to plunge Europe into carnage.

"We don't want to fight;
But, by jingo, if we do,
We have the men; we have ships,
And we have the money too."

There is nothing particularly ambiguous about this: it is so plain that the wayfaring man, though a fool, need not

Digitized by Google

err therein; and it has been the slogan of British policy in regard to any disturbance of the status quo in Europe for a considerable period. Neither Philip the Second nor Napoleon had difficulty in knowing what it meant: their only difficulty was in evading it, a problem now facing the Kaiser.

The Englishman incommunicable! The Germans are finding him a bit more communicable than is either quite convenient or safe just now. However little his words may have meant to Hun statesmen in the past there is no doubt that the Englishman's missives to-day are deadly. The Englishman has undoubtedly always made the best quaker, thought it must be admitted, he has not made so many of them, yet England is the greatest nation of citizen soldiers the world has ever seen. While the Englishman will probably agree that he has never been conspicuously bound to his brethren by what Lamb calls the "agreeing spirit of incommunicativeness," yet he has always believed that sympathy was possible without "the gabble of words." And when it comes to fairplay and the value of the pledged word the Englishman has never been a shirker: he abhors an equivacator and he hates a neutral. Was not that what the French Ambassador at Washington meant when he declared that Frenchmen always looked to America for equality but to England for liberty? And wherever men of English blood have ruled this spirit has always prevailed; for England is not all of England: the British lion has her whelps in all lands. And how they flock home to her standard from all seas in this hour of crisis when the liberty of all mankind is at stake!

Among those less highly developed socially the Englishman has not always been popular; and sometimes to a degree suggesting a spirit of malignity. He has been accused of lacking *gush*: too cold and phlegmatic on first contact with strangers, among whom apparently he never expects to entertain angels unawares. Upon receiving an introduction, even to the prettiest girl, in the room, the Englishman shows no emotion; he simply says "How do you do!" and that is all there is to it, while his fellow-guest of the old world or the new is profuse in expressions of delight at being presented to the fair stranger; and his Allies of the Far East aver that they have the honour of hanging on her honourable eye for the first time.

Thus the average Englishman is supposed to be a poser and not easy to chum up with quickly; his gelid attitude is assumed to be impervious to the warmest approach; and those who insist on cracking his shell, or even knocking on it, are apt to find themselves regarded as bounders or at least under suspicion. The Englishman is a stickler for good form, and would feel embarrassed if he had to pull you out of the ditch without a formal introduction.

But, after all, are we quite sure that the Englishman's attitude of reserve and sense of good form are not the mark of a nobler character and a higher civilization than are suggested by the more affable and ingratiating manners of countries with somewhat different social standards and traditions? Is it natural or reasonable that a stranger should expect to be received on terms of fraternal equality; and is it to be demanded that men generally, much less Englishmen, should be different from Charles Lamb who declared that it was impossible for him "to like all people alike?"

The best judge of such matters ought

Digitized by Google

to be he who has lived much among all races and civilizations and has had adequate opportunity of estimating the degrees of their development. With this experience I cannot well help having cognizance of the divergences of character and temperment obtaining among different nations, as betrayed by the manners of men and women where it has been my lot to reside. And long residence even among the reputedly politest peoples has not convinced me that the Englishman has much, if anything, to gain by imitating others: his own manners have at least the saving grace of lacking hypocrisy. One is almost invariably impressed with the fact that the overfervid manner is apt to be only too often artificially assumed for the sake of representing the intruder as other than he is. It is, of course, quite natural, and in some degree human, that people should desire to seem better than they are; but the average well-brought-up Englishman does not consider this quite playing the game. Indeed he has too often a false modesty that fails to do justice to his personal merit. On the other hand he is often in danger of swinging toward the other extreme after he does get acquainted and assuming an attitude of cocksureness that tends to despise others. He has so much faith in England and English ways that he can hardly realize that in a few other countries they may do some things quite as well as in dear old England. This weakness, which some ascribe to supercilious pride and undue national egoism, but which is the result of insularity and the revolt against bad form, should not be allowed to discount one's appreciation of the superiority of English manners and the Englishman's aversion to the cad. There is some basis of sound judgment in the suspicion that undue cordiality is too apt to be no more than a form of deception to cover up what is repellant: the manners of the confidence man.

It is not, of course, in every case true that demonstrativeness of manner becomes a cloak to screen the objectionable, a bait to hide the hook, as it were; for in countries where this emphatic frankness with strangers is taken for bigheartedness, the loud manner is very likely to be contageous if not contaminating. Who of us has not known a boisterous friend that was as genuine of soul as he was violent in manner? But this does not preclude insistence on the probable wisdom of the Englishman in assuming an attitude of caution until acquaintance ripens into friendship. The English manner may not be quite so apathetic as it sometimes seems; it is safer to be tepid than to scald or get scalded.

Over against this hesitating demeanor of the Englishman in his first intercourse with strangers we have the openmindedness of the new world and the almost grovelling attitude of the old, especially Asia, which often gives the Englishman a feeling of embarrasment if not misgiving. He knows only too well that even manners may descend to perfidy and become bicipital, either assuming a bold and bluff exterior, seeking to pull the wool over the eyes of the unwary, or the unduly abject attitude wherein butter would not melt in the mouth, so to speak, humiliating itself into the good graces of those it would thus lose itself to win. The one is a weakness of the juvenile West, and the other a weakness of the senile East.

In the more newly settled sections of

Digitized by Google

the great West this brusque affability was apparently a necessary order of things in pioneer days when all sorts and conditions of men and women had to mingle in the rough-and-tumble of new nations travailing to the birth. Those involved in the process came out as best they could; if some deteriorated, others became the forbears of a better breed. As the mass got shuffled some arose to respect the old forms and conventions while others remained content with easier ways, which were often more primitive than moral. A society in the later stages of emergence from its pioneer period will carry in some measure the accretions of its experience. Even in the so-called wild and wooly west there is every indication of a stage of evolution above society in the raw. But it is still difficult for the English gentleman to pass himself off in the more rustic sections of occidental society without being accused of affectation and a self-assumed superiority, simply because he refuses to descend to coloquialisms and boorish unconvention. It is hard to be accused of putting on of good manners and correct speech. Consequently the Englishman abroad is often taken for a prig or a snob when he is only standing up for the culture of his fathers, for the liberty of being an Englishman. The Englishman is therefore, usually happiest at home. Culture naturally gravitates toward its center. What lover of culture does not love England? No one wonders that men like Kipling, Gilbert Parker and Henry James preferred England when it came to settling down; for how can an artist in word and thought endure the crude inartistry of a society that sneers at grace of manner and intonation as affectation? And what admirer of correct form would not gladly escape to England from being embraced and kissed on the continent? To a real Englishman there is something vital about all these things.

The oriental manner, forming so great a contrast to that of the West, is the outcome of ages of serfdom and oppression. The manners of the extreme orient and the extreme occident meet in that they are alike survivals of a time when it was necessary for every stranger to persuade those whom he approached that he was not an adversary; for in the early days the stranger was as likely to prove an enemy as not. Assassination and espionage were as common in the East as highwaymen were in the West. Fear of the stranger has always been a mark of primitive society. The stranger had to be treated as an enemy until he turned out otherwise; and consequently he did all in his power to win the favour of his host as soon as possible; for which purpose he was often obliged to go to extraordinary lengths in order to be convincing. In the west a bold and hospitable manner went best on both sides, until it was seen how those meeting thus would finally hit it off together; for as often as not you were entertaining millionaires unawares while in the extreme orient the grovelling, kowtowing manner of approach won most confidence, as it does still. The West was peopled with freemen and the East with slaves. The abject attitude is the only way in which an inferior in the East can approach a airs simply because you desire the grace superior. Indeed the exaggerated ceremoniousness of oriental manners, reminds one of the no distant days when the life of the inferior was absolutely in the hand of his superior and the former had to approach the latter

Digitized by Google

always with his face in the dust, if he would be welcome. Half a century ago the ordinary subject of Japan could not look on the face of even his daimyo and live. When the great man passed along the highway, in every hamlet and on every road where he went the people at the command of outrunners had to fall on their faces in the mud on pain of death, not daring to lift a countenance until their lord had gone by. Naturally the manners of modern Japan are largely a reflection of a time when a word from a superior meant death to an inferior.

Thus it will be seen that in the rude free life of the new world as well as in the despotic system of the extreme East manners were purely utilitarian and self-interested; they did not express the soul and culture of the stranger, nor indeed of the host. In the lands of freedom it created a society wherein efficiency was more sought after than good form and where morals were happily often superior to manners. In the orient it created a society wherein form was everything, as obedience is the first law of slavery and etiquette and morals are the same thing. The western girl does not care so much whether her young man lifts his hat every time he meets her as she does whether he has paid for the hat and is able to pay for hers when he marries her; she does not notice so carefully if he always rises from his chair when she enters, but she has keen mind for ascertaining whether he owns the chair and can provide a good home. With her it is not manners, but making good, that maketh man." The oriental, on the other hand, wants a wife that he can own, body, soul, and spirit; and you can expect little of him unless you show a manner willing to wipe the dust off his feet to win his confidence.

Now the Englishman, who has been a free man in a highly civilized and long-settled country for many centuries, cannot be expected to linger still in that stage of social evolution where either effrontery or servility may be considered essential to success or good manners. He does not feel the need of doing anything special to impress his honesty or hospitality on those whom he meets: he is no more than he pretends to be: and he is no less. Leave him or take him, as you like: he will not bribe you by his manners if he cannot win you by his worth.

The intrinsic character of the genuine Englishman was never seen to better advantage than it is at this time of unprecedented crisis. Is there anything in the annals of nations comparable to the fact that in the last three years more than 5,000,000 Englishmen have come forward *voluntarily* and offered to give their lives for their country and the ideals that have made England what she is? In the face of this, the largest voluntary army that the world has ever seen, who can doubt the stuff of which the Englishman is made? One has only to look at the photographs illustrating the roll of honour in the public press to see faces of a higher type of manhood than any other army of the world can command, the humanest and the most intelligent soldier in the records of war. This is said (and by an Irishman) not in any spirit of invidious comparison that would even for a moment detract from the heroes of other nations, but simply to show that in the practical working out of things, the Englishman is not, after all, a bad sort of chap: he has undoubtedly made good. As a man, therefore, his attitude to strangers cannot be supposed inferior either in sincerity or form to the more demonstrative good-fellowship of his cousins overseas on the one hand, or to the obsequious deference of his dependencies or Allies in the Orient, on the other. In the modern world circumstance has singled out the Englishman to be leader in the fight for that true ideal of freedom which means responsibility. He is not content with having the biggest and the richest empire in the world; he will have an empire that stands for the freedom of the nations, or die fighting for that ideal. The Englishman may have had his tyrants to domineer, but, alien or not, he has never obeyed them!

Digitized by Google

JAPAN AS A COUNTRY OF CHEMICAL INDUSTRIES

By Dr. T. TAKAMATSU

(PROFESSOR IN THE TOKYO IMPERIAL UNIVERSITY)

THOUGH the European war must have done human civilization much injury, there is no doubt that has proved of considerable benefit to Japan in a scientific and industrial way. Indeed the necessities it has forced on us have made Japan like a new country, compared with what she was before the war. The ecomonic benefit alone is enormous, as much gold coming into the country in three years as ordinarily would take ten years to come in. And among the many industries that have been pushed forward by war conditions none have made more progress than our chemical industries. In fact almost the entire progress made in this direction has been due to the war. Whether the same rate of development will continue after the war, however, is another thing, for it will be no easy matter for Japan to compete with the great chemical industries of western nations. A good deal depends on how well we prepare for the contest and with what determination we carry on the enterprise.

It will be remembered by those familiar with the history of Chemical industry in Germany that progress was not realized without immense determination and effort. Germany underwent great sacrifices and expended much energy to overtake England in chemistry, medicine and finance. And the power which Germany wielded in the world was due largely to her chemical and economic advancement. And this she accomplished in the short space of forty years or so, since the Franco-Prussian war. Up to that time Germany had suffered from French imperialism in a political and economic way; and to get rid of this incubus the whole German nation disciplined itself in a military sense until able to attain the desired freedom. From that time Ger many began to build up a powerful empire of finance and politics, with a view to making the colossal leap in which she is now enaged.

What must be emphasised is that Germany clearly saw that the way of advancement lay through scientific knowledge, and she applied the indemnity received from France to the diffusion of scientific education among her people, making chemistry the basis. So sound was her principle and so efficient her system that no foreign country could compete with her. Thus although England was the founder of the world's chemical industries, Germany by thorough and systematic education assumed the leadership in this department of progress. German scientific policy was backed up strongly by such leaders as Bismarck, and every attempt was made not only to produce chemicals of every description but to produce them cheaper than other countries. England has been ahead of Germany in producing great scientists and inventers, while never suffering the disgrace of using science for nefarious purposes; but she fell behind Germany in power to unify her people in the

Digitized by Google

direction of universal scientific education and knowledge. Germany's defeat of England in the realm of chemistry is what makes is so difficult for England to defeat Germany in a military way now. If Germany is not to be admired in some things, she is certainly to be admired for her devotion to chemistry. What the world must come to realize, if it is to profit by the example of Germany, is that the foundation of that country's strength has been a universal knowledge of chemistry. It is an example that Japan especially must strive to emulate.

Before the war Japan was dependent on Germany for many of her chemicals, and chemical knowledge was not much pursued. Comparatively little interest was taken in chemical industry, though it was making some progress, to be sure. When the war broke out the industries in Japan which were depending on chemistry, were thrown into confusion by the stoppage of imports from Europe. Not to be thus defeated, our leaders of industry set about producing their own chemicals. But Japan was as Germany was before the Franco-Prussian war, lacking in the necessary knowledge and experience for progress in chemistry. Even now, after three years of energy and direction, our leaders in chemical industry are loath to spend the money necessary to a proper knowledge and experimentation in the realm of successful chemical progress. They allow profits to loom more important than knowledge, forgetting that in chemistry there can be no progress without sound knowledge and constant research. It is true that a change in the proper direction is already evident, but there is still much need of a more intelligent view of the situation. Our people will no doubt in time come to see that chemical industries are not matters of profit merely, but the center of gravity in any military struggle our nation may have to face.

What a disadvantage Germany would be at in this war had she been unable to utilize such weapons as gas in withstanding her enemies. In the manufacture of powerful shells and gunpowder, too, a knowledge of chemistry is paramount. When the supply of nitric acid was cut off from South America, Germany was not greatly inconvenienced, for she had already learned to make it from air. It is certain that the Germans would long ago have met defeat but for their efficiency in chemical industry. This war has proved a contest in science as much as in arms and economics.

There are those who think that chemical education and progress should wait on Government patronage and subsidy, but I am not of these. Chemistry is a science that thrives best by being independent of everything save practical utility. If chemistry cannot live except by such protection as import tariffs provide, it had better be abandoned. Chemical industries are generally more or less related and interdependent. For instance, if the import tariff on soda was raised, all the industries using soda would be affected; so that while chemistry would be helped, other industries would be injured. Chemical industries, therefore, should make their way wihtout relying on official protection. No doubt it will take some years for Germany to recover her chemical supremacy after the war. There is no need to be afraid of her dumping her manufacture, as some seen to think. If Japan now prepares for post-bellum enterprise in chemical industry she will be in a fair way to meet all competition in this respect. We must devote our best attention to the acquirement of knowledge and the production of cheap goods of good quality. This is as essential to the progress and safety of the nation as any other industry. It is necessary to national wealth as well as to national welfare. Japan's fortunes and her future depend on mastering the principles of chemical industry.

Digitized by Google

POLICE OF OLD YEDO

By Y. SHINOHARA

IN the Tokugawa days Japan did not have an Imperial constabulary system covering the entire country, as at present. Each feudal lord adopted a system of his own. In districts under the direct control of the shogun, however there was a uniform police system, as, for example in Yedo, the shogun's capital.

In Yedo there were two *machi-bugyo*, or administrators of justice, who regulated all affairs pertaining to police, justice and so on, in the city. The city was divided into two sections for the sake of better administration, and one *machi-bugyo* exercised jurisdiction over each. Those familiar with Japanese history will remember the name of Judge Oōka, one of the most distinguished and original judicial officials of old Japan. Interesting anecdotes of him have appeared in the Japan Magazine from time to time.

For the sake of convenience the administration of each section under *machi-bugyo* was divided into two parts, one concerned with police management and justice, and the other with executive matters. There were *yoriki*, or police inspectors, *dōshin*, or police sergeants, and *tesaki*, or detectives. Some of these police officials were men of distinguished character, like Oshio a sketch of whom appeared in these pages recently. Another was Chikage Kato who made himself famous as a zealous supporter of the government, scrutinizing all schools and organizations to see that nothing was taught or propounded which was likely to interfere with loyalty to the governmet. It will thus be seen that the interest of the government and the police in the thought of the nation, which is a conspicuous feature of modern Japan, is nothing new, but a policy Japan has inherited from the spy system of the Tokugawa days.

The police in those days usually carried a baton about two feet long, with a sort of hilt at one end, with cords attached to it, these having two red tassels at the ends. This weapon was known as *jutté*. Some police officials were allowed to carry swords, but not the ordinary officers of the force and they wore ordinary clothes. Each police officer carried also a linen or hempen rope with a loop at one end, to bind the hands of a prisoner when arrested, the hands being bound behind the victim's back. The Japanese police officer never used handcuffs, nor do the present police officials do so. In the executive department most of the officials were veteran citizens of the empire, their offices being often hereditary. The various wards of the city had headmen who administered local affairs, the office too being hereditary. Under these again were men known as the *nanushi*, and Yedo had 284 of these. They acted as magistrates and heard small civil cases, or acted as witnesses. The *nanushi* had to be a popular man who enjoyed the confidence of the community.

Digitized by Google

During his tenure of office he received a pension from the government and was not permitted to engage in any occupation outside his officials duties. He also received something from landlords and householders in his district. He exacted fees also from those assisted in law cases. Other officials were the *ōya* who collected the rent for property owned by the city, and gave tenants notices served by the city office. It is said that old Yedo had some 20,000 of these; so that the tax official is also not a new thing in Japan. The *oya* acted as advisers to the *nanushi*, five being selected every month for this special purpose, all serving on this committee of five in course of time. The *ōya* was made responsible for the conduct of tenants in his district and he had them under his thumb to a large extent, so much so that there arose a proverb to the effect that the *ōya* were as fathers and the tenants as childnen. Some of these took so personal an interest in society that they would not rent space to a family with a young son in the same place with a family that had a young daughter, lest there might be a case of love. When quarrels occurred the *oya* had to face the wrath of the *machi-bugyo*. In lists of citizens the name of the tenant and his *ōya* were always set down duly together.

What is true of Yedo was true of towns outside, each town, however, small, having its *nanushi* and *ōya*. Every town also had its police office known as the *jishinban*, a small building about 12 by 18 feet, corresponding to the police office of to-day. The *ōya* of the towns and villages took turns in occupying this office, and the village or town officials held their meetings there; so it was at once a police box, a police office and a village assembly room. When a stranger appeared in a town or village the officials of the *bugyo* had his conduct and movements carefully watched, and they often met at the *jishinban* to discuss him, trying to ascertain whether he was to be regarded as a suspicious character.

Always beside the police office stood a small room occupied by an official known as the *bantaro*, who acted as a messenger of the officials and sometimes went about collecting charity funds, carrying an iron rod as he walked. At night it was his duty to patrol the streets, clapping two blocks of wood together to scare away robbers, a custom still followed in Japan. His hours of patrol were from 6 p.m. to 4 a.m. In this time had to make six rounds, with about two hours between each round. It was his duty to report fires; and his wife had to cook rice and have food ready for those suffering on on account of a conflagration.

During a fire in a town or village a banner representing the place stood in front of the fire, and at night a long lantern of paper, these matters being attended to by the *bantaro*.

From the above it will be seen that the administrative system under the shogun was on the whole one of self-government.

To show what the office of an *ōya* meant in those days the following incident will suffice. A certain master-carpenter missed one of his apprentices, who had not turned up for work in the morning as usual. So he went to the home of the young man and demanded the cause of his absence. The boy was lying at home idle, and carpenter was was indignant. But the lad gave the excuse that the *oya* had carried away all his tools and so he could not go to work. The reason given for this was that the the family had not paid their rent and the

Digitized by Google

oya had commanded the tools to be taken for the rent. At this the master gave the boy some money to pay the rent and ordered him to go and recover his tools. The boy, however, had to return without the tools as the *oya* said the rent was still short by a few sen. The carpenter was very angry at this and contended that the *oya* should not have caused such inconvenience for the sake of such a trifling sum, causing a man to lose a whole day's work. The carpenter thereupon went himself to the *oya* and demanded possession of the tools, but the official declined to surrender them, saying it was very remarkable that a man who professed to build houses should think it proper not to pay the full rent for a house. Neither side would give in; and the case had to be brought before the headman, who rendered the following verdict:

"The carpenter is in the wrong, not to have paid the rent in full; but relations between *oya* and tenant should always be reasonable and humane; and in taking the carpenter's tools as security for the rent, the *oya* deprived the carpenter of the means of earning the rent; while the master-carpenter in paying the rent for his apprentice is to be commended for his humanity."

This incident well illustrates the methods of government and communal administration that prevailed in the days of the shogun; and the verdict so humanely correct and vague still left the disputants to work out their relations on a basis of justice and humanity. We can have no doubt that after this oracular utterance the three parties to the dispute came to an amicable solution of the trouble.

Digitized by Google

AGRICULTURE IN JAPAN

By Dr. KOZO TAKAHASHI

PUBLIC attention in Japan has recently been drawn more and more to the importance of developing the nation's agricultural resources, especially in view of the restrictions to immigration and the need of supplying raw materials for commerce and industry which have received unprecedented impetus from the present war. The war also directs attention to the importance of being able to command adequate food supplies in time of emergency. This is a question that must prove of no small interest to every one concerned with the future of Japan. In case of emergency could Japan depend on her present food resources? To what extent is she dependent on imports of foodstuffs? To be independent in respect of food is an ambition that Japan must intensely cultivate.

There is no doubt that one of the main reasons why Germany has been able to hold out so long in this war is that she has developed her agricultural resources to their fullest limit. Though more or less cut off from supplies through neutral countries Germany yet manages to live and prosecute the war, showing that she has been able to produce enough food to supply her people up to the present. Those who have studied the question aver that development of agriculture in Germany is something unique, and that her resources are developed sufficiently to supply food enough for ten months out of each year. Indeed there is no other of the first-class Powers except Japan and America that could hope to attempt this in case of emergency. Though Japan is behind other countries in commerce and industry she can hold her own with most western countries in agriculture, and may be regarded as practically selfsupporting in the way of foodstuffs. In this respect France and England cannot compare with her. It is said that the food products of England could not support the population of that country for more than two months. The fact that Japan, which is also an island, is more independent in regard to food is significant as indicating her status and importance as the leading country of the Far East. Japan can be called the Britain of the Far East only in respect of Geographical position; but in other respects she is far more independent of oversea countries than Britain. Japan would not care to be called the Britain of the Orient in an agricultural sense.

It is a great matter of pride to Japan that although she is but a small archipelago of East Asia she is yet able to feed her population independently of other countries. But as the population in-

Digitized by Google

creases and the country looks forwasd to a great expansion of commerce and industry, still more care must be devoted to intensification of agriculture so as to maintain our independence with regard to foor supplies. Rice and barley are the staple foods of Japan, especially the former. The average annual yield of rice is about 260,000,000 bushels; which, if reckoned at about 4 *yen* a bushel, would reach an annual value of over 1,000,000,000 *yen*. The yearly crop of barley totals over 86,000,000 bushels. These two crops have to feed the 55,000,000 peopls of Japan proper, which does not allow a *per capita* consumption part of the annual crop of rice and barley, however, is used for brewing purposes. At all events Japan feels quite sure that in case of emergency she would be able to support herself, just as Germany has been doing. At present Japan is not only selfsupporting but is exporting foodstuffs in considerable quantities.

Japan's export of agricultural products in 1916 was as follows:

	Yen
Tea	16,081,977
Rice	11,197,356
Peas	7,873,069
Beans...	6,758,672
Peppermint ...	2,410,628
Wheat	2,266,107
Mushrooms ...	1,655,416
Peanuts	1,286,000
Oranges	1,165,341

There is also a small exportation of barley; and straw manufactures exported reach an annual value of over 3,000,000; beer 2,700,000; and soy over 1,000,000 *yen* in value. The most important of Japan's agricultural products are rice, peas and beans. Before the war Japan used to import as much as 50,000,000 *yen* worth of rice, especially from India and China; but imports have been falling off, and in 1915 they fell to a value of only 3,087,616; while exports have been rising steadily.

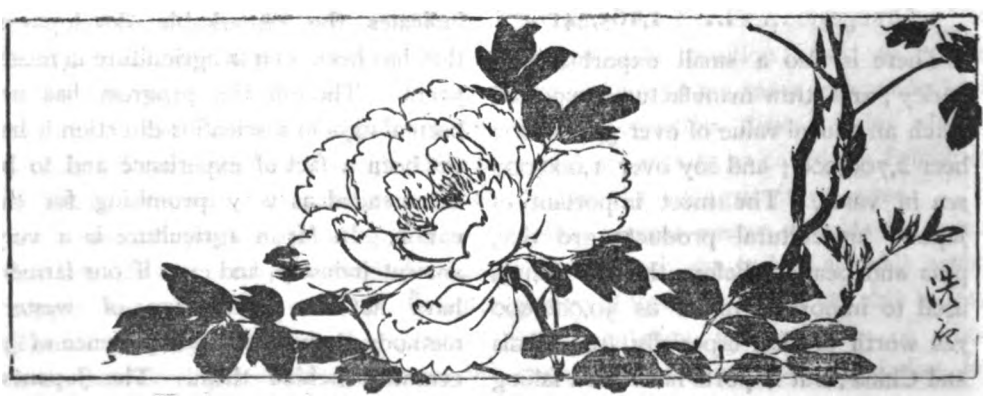
It is noticeable that with the increase of population in Japan the *per capita* consumption of rice has decreased and other cheaper foods have been coming more into use, while the output of rice itself is gradually increasing. The situation is due in some measure to the fact that western countries have begun to eat more rice, and since the war it has been mixed with wheat flour to make bread. The increasing demand for rice has made the cost of living very burdensome to the middle classes in Japan. Hitherto Japan has been known as a tea and rice producing country; but to-day she is coming to be looked upon as a good producer of peas and beans. Exports of these have enormously increased since the war, especially to England and America. Some of the Japanese farmers have grown suddenly rich from bean and pea harvests alone. As this industry is capable of great expansion in Japan the future for peas and beans is very bright.

Considering the area of land capable of cultivation in Japan the population must be regarded as enormous for the size of the country; and this makes our ability to be selfsupporting as regards food all the more praiseworthy. It also indicates the remarkable development that has been seen in agriculture in recent years. Though the progress has not been always in a scientific direction it has yet been a fact of experience and to be commended as very promising for the nation. In Japan agriculture is a very ancient industry, and even if our farmers have not the advantage of western methods, they have the experience of 30 centuries behind them. The Japanese

Digitized by Google

farmer is in possession of a crystallized system of knowledge based on practical experience that is more valuable to him than modern methods. What one has to bear in mind is that now when Japan has a population of nearly 60,000,000 of people she is supporting herself just as readily as when she had only 30,000,000.

Whether Japan will be able to keep up a food-producing capacity equal to the rate of her increase of population is the question that most coneerns her at this time. But considering the fact that in Japan all agriculture is manual and carried on in the most economic way possible, there is hope for more development still. Japan knows that she is bound to produce the largest amount possible from the limited arable area at her disposal, and to this task her people have set themselves with a will. While western lands are experimenting with machinery and theory the millions of Japan are toiling with the knowledge gained from centuries of experience and producing the utmost that the land can yield. Nothing the West can do will do better than this! Japan's methods of agriculture are much more suited to her needs and circumstances than western methods. She gains all she can from knowledge of occidental agriculture, but she adopts only what improves her own prospects. The rough, mechanical methods of the Western farmer have not proved suitable to the small farm plots of Japan. Indeed it is a grave question whether the adoption of Japan's agricultural village system in western countries would not greatly assist in solving the "back-to-the-land" question which is now absorbing so much attention in Europe and America, and give every man his plot to cultivate.



Digitized by Google

"PAENTS TO SELL"

ONE day in Kyoto, in times of old, a man was heard going along the street crying out: "Parents to sell! Parents to sell!" to the astonishment of the citizens, who had enough to do to support the parents they had without undertaking further obligations, while many regarded the announcement a grave reflection on filial piety. How there could be in the capital such an ingrate as wanted to sell his parents no one could well make out. Some remarked that it was only one more sign of the moral degeneration of the times, while others said that the disloyal fellow should be at once done away with.

The man continued his rounds, however, and ceased not to shout his astonishing cry; "Parents for sale! Parents to sell"

In a remote corner of the city lived a newly married couple. One night the husband said to the wife: "What a disgraceful thing it is that a man should sell his parents! To-day I heard a fellow going about the street offering to sell his parents. As for me, you know I lost my parents when I was a child and have never had the privilege of honouring them; and you are in the same position, are you not? Your parents died when you were a child. Alas that neither of us should have had the chance to give honour to parents; it is a grievous fault indeed. Now if that fellow wants to sell his parents what do you say to our taking them and honouring them till death, as we have no parents of our own on whom to practise filial piety?"

The wife agreed to her husband's proposal. Thereupon he awaited the return of the vendor who proclaimed his parents for sale.

In due time he arrived, still calling out: "Parents to sell!" The parentless couple called him in, and asked where were the parents he was anxious to dispose of. He replied that they were at home in his house, the father being 68 and the mother 63 years of age. Both were still hale and hearty, and of good disposition.

"And the price?"

"Only 100 *ryo*," replied the man. "It is very cheap for the two!"

"Why, it's a big price, even for the two," said the husband. "We have recently married and only just built a house and are not very flush with money. Can't you come down a bit in the price?"

And thus they entreated the man to reduce the price, but he declined to take off anything. After much talk and long be eseeching, however, they brought him down to 80 *ryo*. The bargain being closed, the man was asked to produce the goods, and he agreed to bring them the following day. They did not come, but the vendor himself arrived and proposed that the young couple should come to his house; and so they followed him to the

Digitized by Google

outskirts of the city, carrying the 80 *ryo* safely in a parcel.

Contrary to their expectation they arrived in front of a very elegant house with an imposing gateway and entrance.

Being duly shown in with great ceremony, they were treated politely, and were surprised to notice the fine finish and costly decorations of the house. The two guests were greatly puzzled as to why the occupants of such house should want to sell their parents. The wonder reached its climax when the old people appeared. They were a fine, smiling old couple, dressed in expensive clothes.

The old man at last spoke up and said: " Are you the people who want to buy us? "

The man admitted this; and the old couple began to heap thanks and gratitude on him and his wife, intimated that they hoped their new son and daughter would love them and care for them, as they had no son and heir of their own and hoped to leave their fortune, which was considerable, to the son and daughter who should take them in and care for them in old age.

" At last," exclaimed the old man, with joy, " we have found a son to adopt, and who is willing to be thus received; and in a godless age like this when children are often not disposed to serve their parents, it is very fortunate that we have been able to find you; and such a kind-hearted couple too. We sent a crier about the city proclaiming that we were for sale, hoping thereby to find an heir. We are more than pleased that he has found those willing to take us. As for the price we can let him have that; and then you may consider our property and all that we have at your disposal."

The young couple sat in dumb amazement as they listened to this remarkable outcome of the transaction, but yet no doubt regarded it as a right reward for their filial piety. They could not but believe the two old people quite in earnest, and so they closed the offer there and then.

After this they all had tea together and then the new son and daughter were shown over the place, and were still more impressed by the good fortune into which they had fallen. After various inquiries they found out that the old couple had long lived there and were regarded as millionaires by the neighbourhood.

The man who had gone around looking for purchasers for the old couple, now became a servant in the new household, and proved a loyal and faithful hand the rest of his days. As for the young couple they turned out to be kind and loyal children to the old man and woman, rendering their declining years happy and comfortable, while they enjoyed the wealth into which they had come, with wisdom and prosperity. Indeed it was one of the happiest families of the whole place.

When the fact came to be known to the people of Kyoto they at last learned the meaning of the strange words they were accustomed to hear for three or four days: " Parents to sell! Parents to sell!; " and many were the regrets on the part of parentless sons that they had not had the foresight or the filial piety to have forestalled the fortunate couple to whom had occurred the thought making up for their want of living parents by adopting the suggestion of the vendor and buying what he offered for sale!

Digitized by Google

MONTHLY RECORD OF EVENTS

(Nov. 25 to Dec. 25, 1917)

Nov. 26.—Viscount Ishii and his party arrived home from America and received enthusiastic reception.

In order to meet the domestic demand for wool, the supply of which from abroad has been cut off by the war, the Government decided to rear sheep in Manchuria and to have the Imperial Diet set aside the sum of 8,000,000 *yen* for that purpose at the next session.

Nov. 27.—The eleventh annual meeting of the Russo-Japanese Association took place in Tokyo with the President, H.I. H. Prince Kanin, in the chair. The number of members present was 120, including the Premier and the Minister of Foreign Affairs as well as the Russian Ambassador.

His Majesty the Emperor attended the graduation ceremony of the Higher Military College.

Nov. 29.—A dividend of 50 per cent for the term April to September was adopted at a General Meeting of the Nippon Yusen Kaisha, and it was decided to increase the Company's capital from 44,000,000 to 100,000,000 *yen*. Since the war the Company opened new lines to South America, West Australia, Liverpool and New York, and the 99 largest steamers under the Company's auspices represent a tonnage of 450,000.

The Kokugikan, a noted wrestling hall in Tokyo, was burnt down, and one of the wrestlers who held himself responsible for the fire, attempted to commit suicide by hurling himself into the flames, but was rescued. The building cost over 1,000,000 *yen* to erect and could accommodate 30,000 spectators.

Dec. 1.—The Kaigai Kogyo, a new immigration society for the purpose of sending Japanese to foreign lands, held its inaugural meeting and announced a capital of 10,000,000 *yen*.

The Tobacco Monopoly Bureau decided to increase the price of cigarettes and cut tobacco by 20 per cent.

Ikeda Shoin, the famous woman painter of Tokyo, passed away.

Dec. 3.—The Department of Finance announced the Budget for the coming

Digitized by Google

year at total of 722,500,000 *yen*, which is 110,000,000 more than last year, the increase to be met by appropriating some 69,000,000 *yen* from last year's surplus, the remainder to be made up from increased taxation and raising the price of tobacco and postal rates. Transit tax and the consumption tax on kerosene are to be abolished.

Dec. 10.—The Nippon Yusen Kaisha decided to run a quarterly service to Port Said with a steamer of 6,000 tons.

The Tokyo Stock Exchange was destroyed by fire, caused by defective insulation.

Dec. 16.—The Uraga Dock Company launched a new steamer of 10,000 tons, built for France.

Dec. 17.—Mr. Yamashita, president of the Yamashita S. S. Company, offered a donation of 1,000,000 *yen* toward the extension of the Government's aeroplane service.

The Government carried out a general change of governors in the various prefectures, supposedly for political reasons.

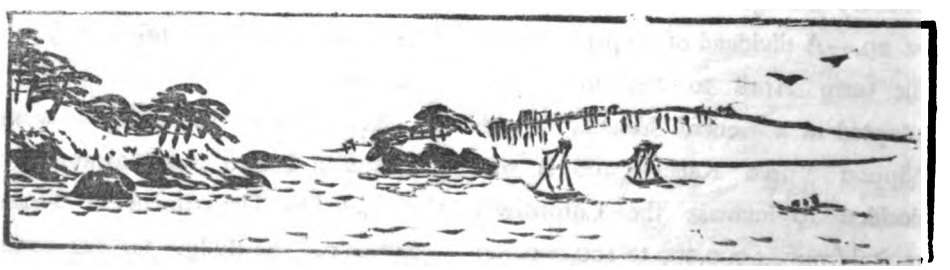
Dec. 18.—Mr. Hepburn, an American banker, contributed 500,000,000 *yen* for the establishment of chair of American history and institutions in the Imperial University, Tokyo.

M. Xenopol, Roumanian Minister to Japan, died in Tokyo, the funeral taking place on the 20th, and attended by high officials of State. A beautiful wreath was sent by his Majesty the Emperor.

Dec. 22.—The Government decided to open a Legation in Argentina, and a consulate-general at Chingtufu, Yunan, Petropaviovosk, Capetown and Panama.

An explosion of gas at the Kirino colliery, Fukuoka, entombed 377 miners, all of whom lost their lives.

Dec. 23.—Baron Aoyama, one of the most distinguished physicians in Japan, and one time attendant on the late Emperor, died. He had for many years been dean of the medical faculty of Tokyo Imperial University.



Digitized by Google

CURRENT JAPANESE THOUGHT

By Dr. J. INGRAM BRYAN

A Year's Trade

The year 1917 shows an unprecedented record of trade in Japan. The total of imports and exports amounted to over 2,777,637,000 of which 1,683,780,000 represented exports and 1,093,857,700 imports, an excess in Japan's favour of some 589,923,000 yen. It has been estimated, however, that when the full returns for the year are made up the 1,683,780,000 will total more. If the figure anticipated is realized it will be 795,747,000 *yen* over the total for 1916. Of course this abnormal expansion of trade has been due largely to the war, and may not be maintained after the conclusion of peace.

Ships Launched

Last year was also a record one in the number of ships launched from Japanese yards, the total being 69 vessels representing an aggregate of 299,684 tons. Of these the Osaka Steel Works launched 61,000 tons; the Uraga Dock Company 32,200; Mitsubishi yards at Nogasaki 23,185; the Mitsubishi yards at Kobe 19,811; Kawasaki Dock Yard 112,250; the Ishikawajima yards 19,811; Juginagata Yards 4,200; Ono Steel Works 5,250; Harima Yards 3,750; Matsuo yards 3,030; Asano Dock Yard 24,759; Harada yard 1,850 tons.

Russia

The situation in Russia has for many months been causing serious apprehension in Japan. Of course the main danger lies in Germany gaining influence in that country and possibly ultimate control of the Siberian railway when it would be only a matter of course that submarines would be transported to Vladivostock and shipping in Far Eastern waters be menaced. It is not too much to say that this is a possibility that Japan could not contemplate with equanimity. If this war has taught any lessons one of the more important of them is that prevention is better than cure, and we should hope that Japan would be prepared to prevent Germany being even likely to succeed in securing such influence in Russia. Japan certainly could not stand by and see any of the other Allies do what the world would expect her to look after.

At the Peace Conference

In an article in the *Kobucho* the distinguished jurist Dr. Sakuye Takahashi, emphasises the attitude that his country should assume at the peace conference that is to take place on the conclusion of the war. First of all, he says, Japan should insist on retaining the South Sea islands she has taken from Germany, to which he thinks none of the Allies would take exception. Japan, moreover, should insist on Germany being prohibited from ever again securing concessions in China, and the Powers meeting at the great conference should be asked to recognize formally Japan's superior position in China, on the ground that such a position is necessary to enable Japan to protect China from alien aggression and therefore to preclude an enemy gaining a footing on oriental shores. If the conference does not strengthen Japan's position in the Far East and render her more secure against aggression it will be of no benefit to her, thinks Dr. Takahashi.

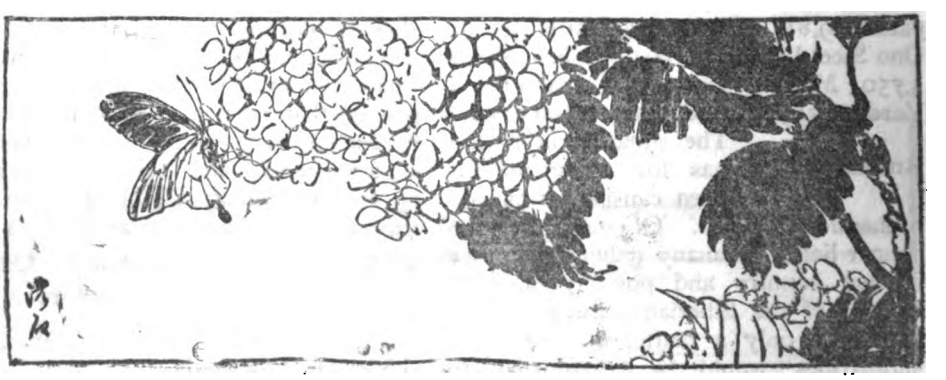
Digitized by Google

Taireido

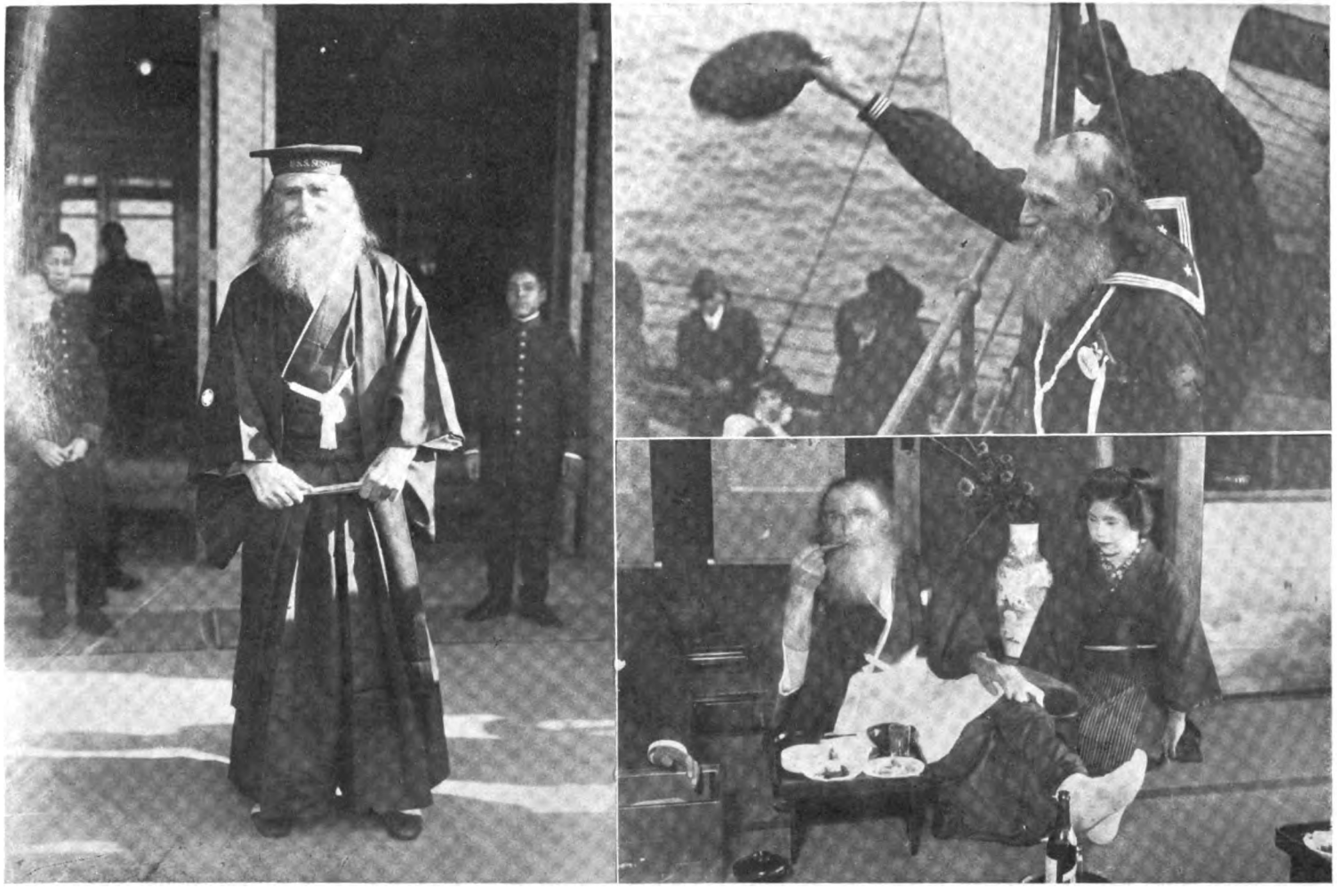
In reference to an article on Taireido, which appeared in the Japan Magazine some time ago, the editor has received numerous letters of inquiry from various parts of the world; and he begs these correspondents to take notice that he has handed their letters to Mr. Tanaka, the founder of the Taireido system of thought, who will send replies in due time.

International Honesty

In a speech at the dinner welcoming home Viscount Ishii from America, Baron Shibusawa made some interesting remarks on international good faith. The Baron said he had been over forty years engaged in organizing business and promoting productive industry, and had found that in ecomomic enterprise it was easy to deviate from the path of honesty if one was not careful. To promote business with profit and still conform to princuples of righteousness and humanity was regarded by most business men as extremely difficult. The Baron had discovered, however, that questionable practices were always shunned by the best business men. No real progress was possible so long as there was any discord between morality and economic activity! If credit be the life and soul of business there can be no cheating! Baron Shibusawa hoped that the commerce of Japan would never be married by deceit or falsification. If this was true of trade it should be much more true of relations between Nations. Is the international morality of to-day in accord with the morality demanded of individuals? Looking at Europe one would suppose that among some nations international morality was dead! Too often over the friendly tea-cup there had been an exchange of lies. The chief virtue of Japan's new Agreement with America was that it was a declaration of Truth. Honesty has always been a principle of Japan-American relations. Nothing more pleased Viscount Ishii during his negotiations with Washington than the frank and open manner in which American officials discussed and faced every international question. The statesmen of America and Japan based all their negatiotions on truth, sincerity and confidence. This principle should prove a Gospel for the political world! The remarks of Baron Shibusawa were received with enthusiastic applause by the large and distinguished company.

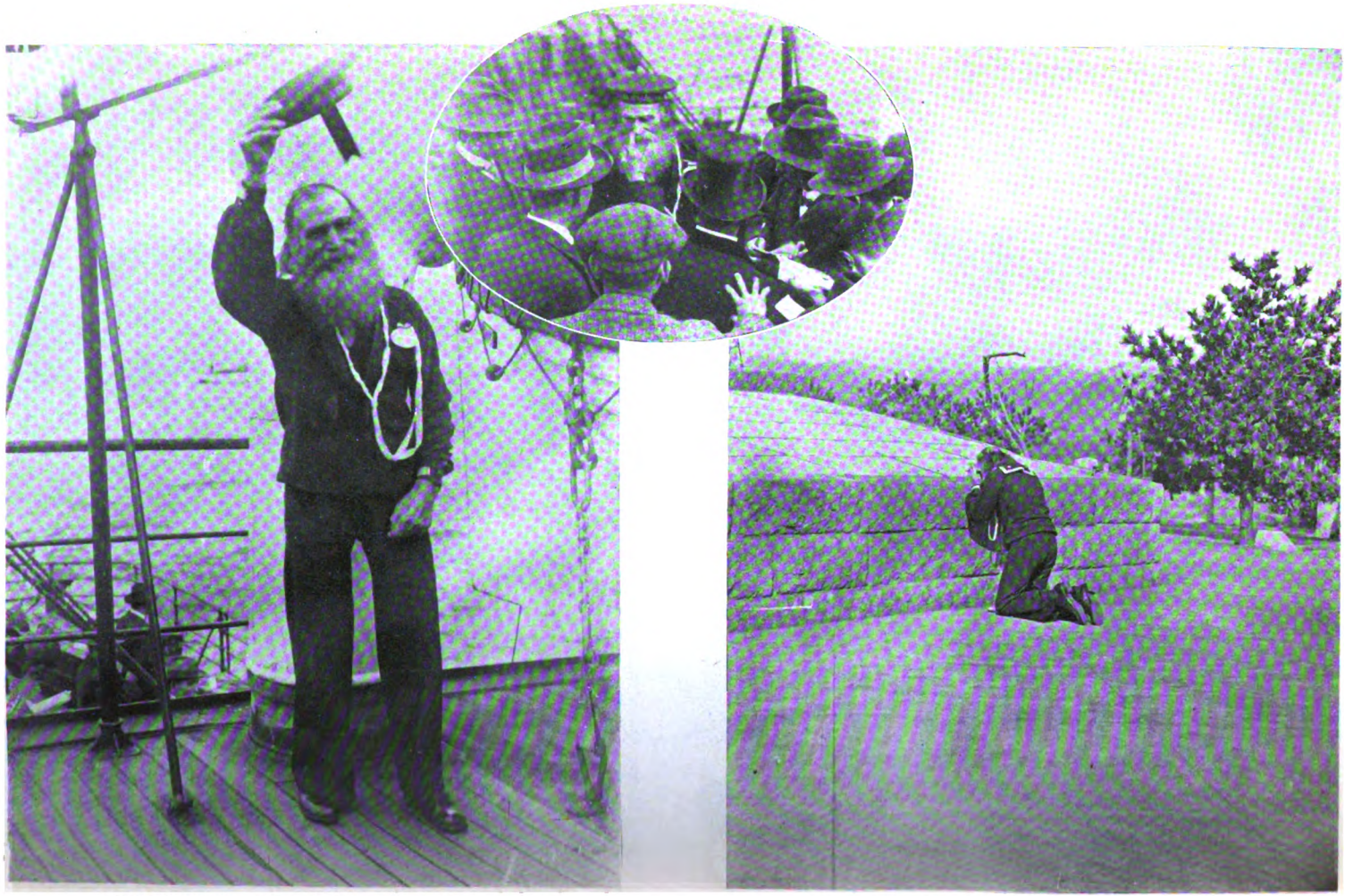


Digitized by Google



CAPTAIN HARDY WELCOMED IN JAPAN

Digitized by Google



FIRST SIGHT OF JAPAN FOR 60 YEARS

PRAYING BEFORE CONMODORE PERRY'S MONUMENT AT KURIHAMA

Digitized by Google

VISCOUNT ISHII AND PARTY RETURN FROM AMERICA

BANQUET TO NEW AMERICAN AMBASSADOR AND MRS. MORRIS
BY AMERICAN FRIENDS ASSOCIATION

Digitized by Google

GRAND ANNUAL MILITARY MANOEUVRES AT SEKIGAHARA

Digitized by Google